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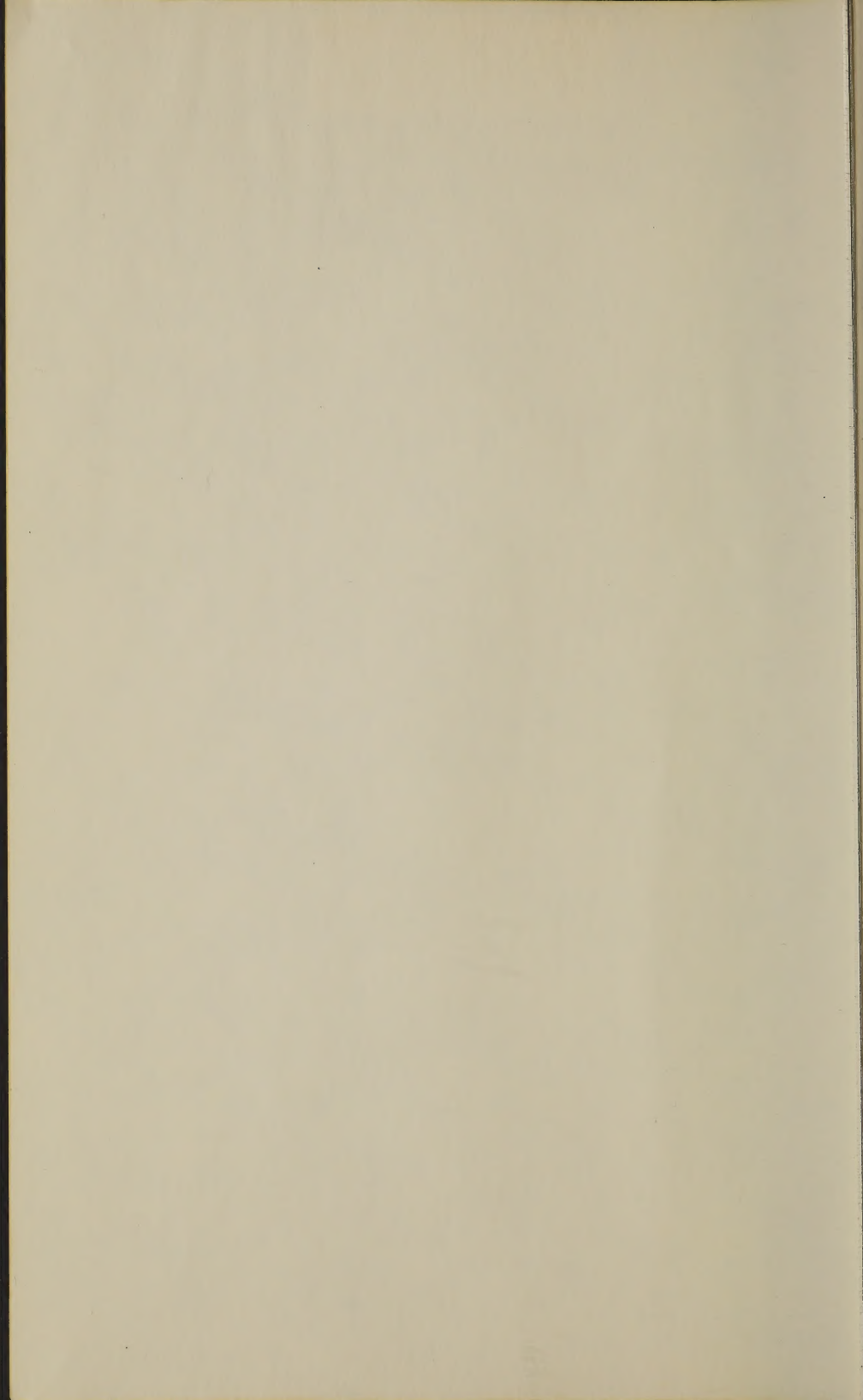
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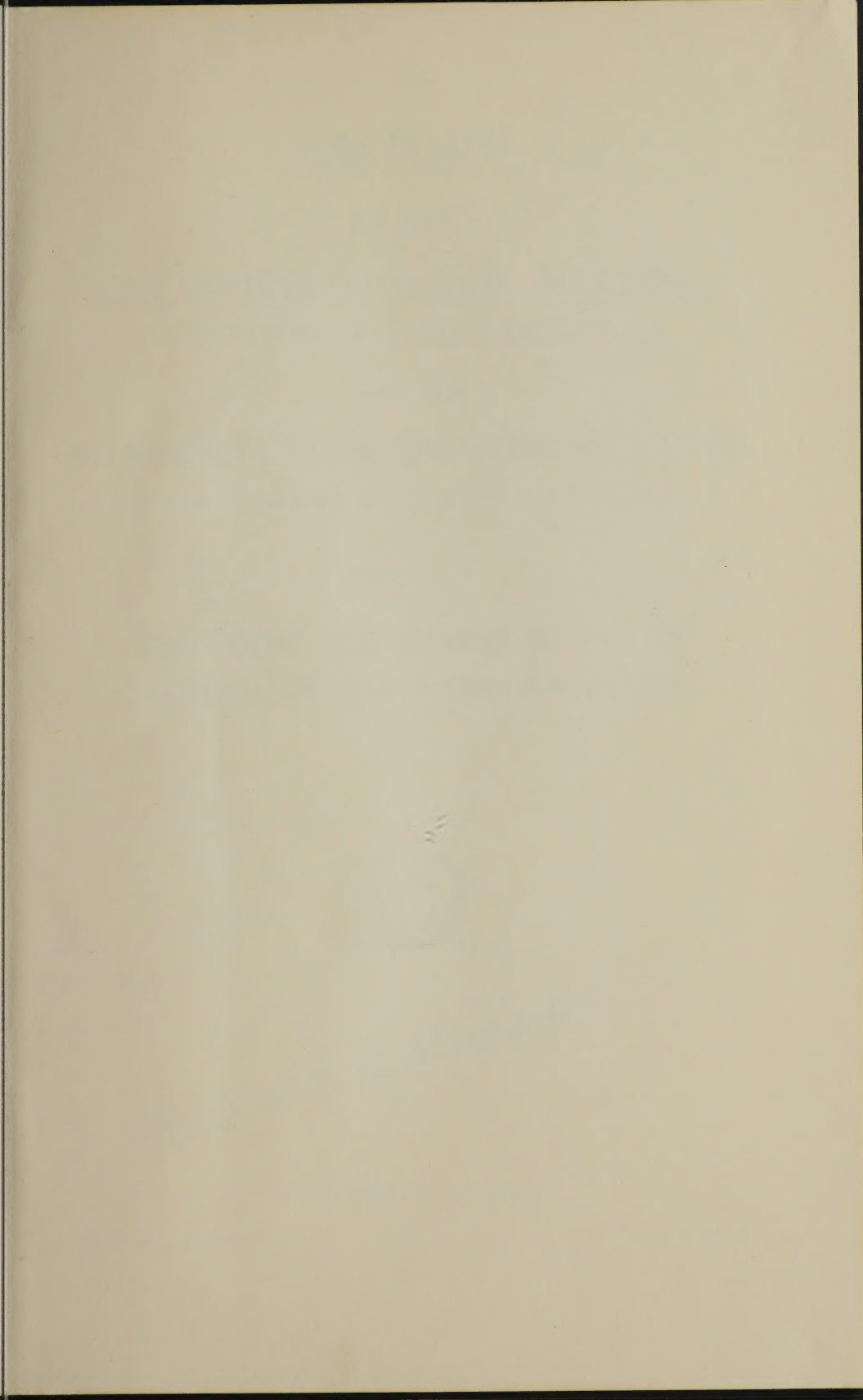
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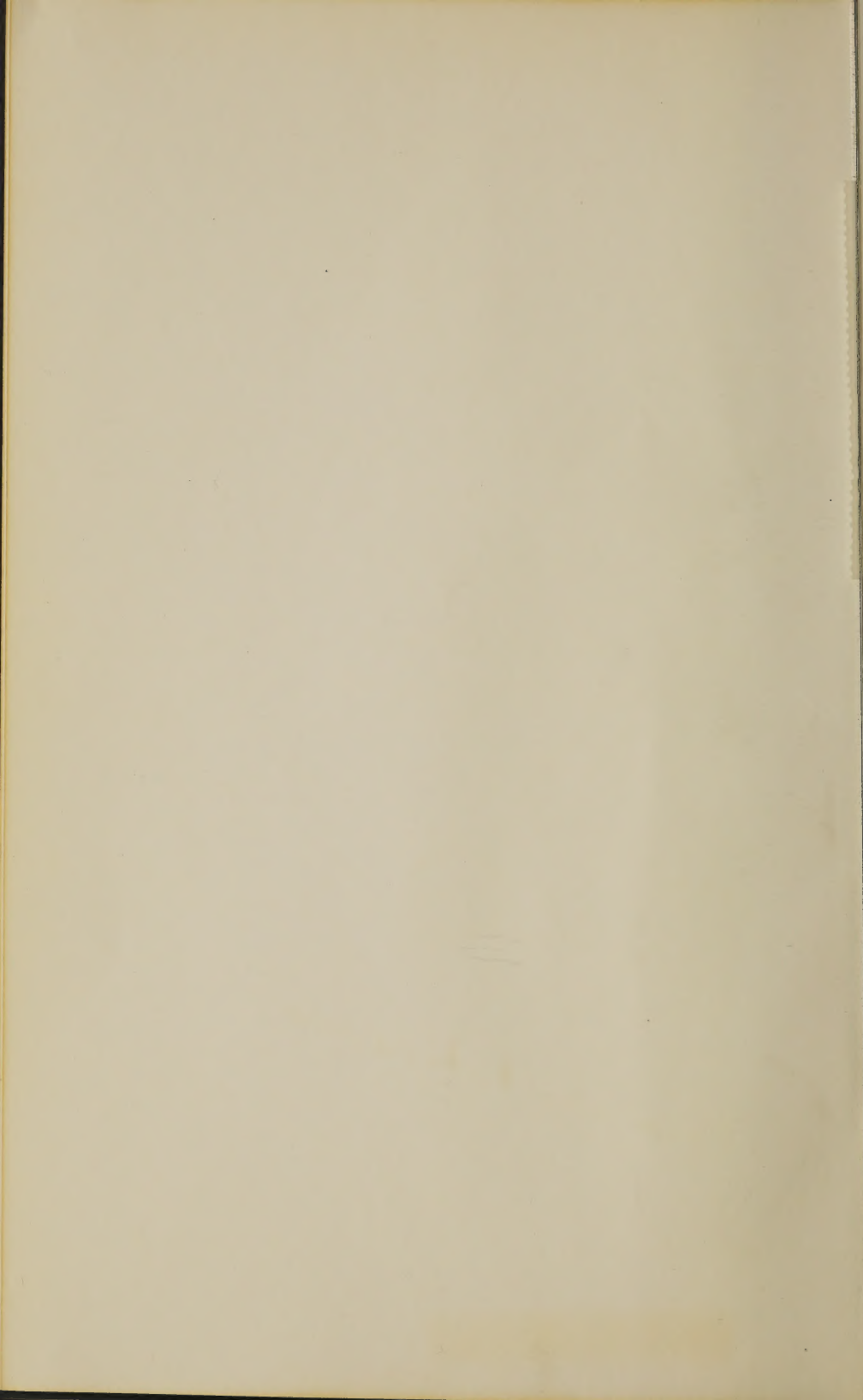
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HISTORY
OF THE
CATAWISSA QUAKER MEETING
AT CATAWISSA, COLUMBIA COUNTY, PA.
AND THE
ROARING CREEK QUAKER MEETING
NEAR NUMIDIA, COLUMBIA COUNTY, PA.

INCLUDING THE QUAKER ACTIVITIES
LEADING TO THEIR ESTABLISHMENT



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Willard R. Rhoads

WILLARD R. RHOADS

NUMIDIA, PENNSYLVANIA.

JUNE 1, 1963.

YOUNG

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THE YOUNG MAN

AND HIS

WIFE

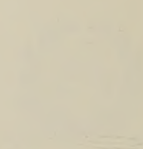
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A TRIBUTE TO OUR LOG MEETING HOUSES
AT CATAWISSA AND ROARING CREEK.

Hail to Thee! Hail to Thee! The first two houses of
Worship in our fair and fertile County. Erected to the Glory
of God and the Brotherhood of Man.

Thou hast provided spiritual nourishment to Thy children
during life, and now stands guard over them as they sleep in
yonder garden. For many years Thou hast stood among the
stately trees pointing out to Friends the Way, the Truth and
the Life.

Thou art now the House by the side of the Road, watch-
ing the Race of men go by. Thy task is finished, Thy work
is done. Accept our honor, our respect and our admiration.
Live on! Live on! in Thy memories.
Silent, Serene, Majestic.

W. R. R.

FOREWORD

Five meeting houses of the Society of Friends were located within Columbia County, Pennsylvania, and four others were located within the verge or influence of those in the county during the last 175 years. These included Catawissa, Roaring Creek, Millville, Greenwood and Berwick within the county, together with Muncy (Pennsdale), Loyal Sock (Pine Grove), Elkland and Shamokin (Bear Gap) in adjacent counties. All of these were united in one way or another at one time or another, and their history is interwoven. This study covers the history of the Catawissa and Roaring Creek Meetings in general, but also includes a study of the other meetings when they are inter-related. A map showing the location of the nine Friends Meeting Houses named above is shown on page 31. A brief historical sketch of the same nine Meetings is included following page 58.

No study of these meetings is complete or satisfactory without including something of the work of George Fox, the founder of the Faith. This history therefore presents a brief review of George Fox, his life, faith, beliefs and his works. This is followed by a short sketch of William Penn, the famous Quaker Proprietor of Pennsylvania, who opened up Pennsylvania, welcomed Quakers and other immigrants, and brought peace to the early settlers by his famous Treaty of Peace with the Indians. Then follows the establishment of Friends Meetings at Catawissa and Roaring Creek as gleaned from the Minutes of the Exeter Monthly Meetings. The Catawissa, Muncy and Roaring Creek Monthly Meeting Minutes from Swarthmore College cover the period from 1796 to 1917.

The author wishes to thank Mrs. Betty Liveright and Miss Dorothy Harris of the Friends Historical Library of Swarthmore College, Pa., for their permission and assistance in consulting the Catawissa, Muncy and Roaring Creek Monthly Meeting Minutes. The author also wishes to thank Miss Mary Ogilvie of the Friends Record Room, Arch Street Center Philadelphia, for her permission and help in consulting the Exeter Meeting Minutes.

GEORGE FOX AND HIS TEACHINGS.

A religious movement was founded in England by George Fox about 1650 which became known as the Society of Friends. George Fox was born in July 1624 at Fenny Drayton, Leicestershire, England located about 90 miles northwest of London. His father was a weaver and wanted his son to become a shoemaker. As a child George was unusually religious and sensitive to right and wrong. As he grew older he developed a magnetic personality and a deep religious interest but in all this he failed to find satisfaction in the established Church of England.

It is helpful to recall that in England the church and state are united—not separated as in the United States—, and Parliament could pass laws governing the conduct of the church. Religious life was at a low ebb in England at this time, and the church seemed to be content with outward form and ceremony. George Fox felt the need for a more personal and religious experience. At age 19 he left home and went on a series of journeys, visiting churches and listening to priests and preachers in search of spiritual guidance and looking for one who could “speak to his condition” as he expressed it, but found none. After four years of wandering and ready to return home, he suddenly became conscious of a voice within himself which said “There is one, even Christ Jesus, who can speak to thy condition” and the heart of Fox leaped with joy.

In 1647 George Fox started his ministry which lasted all his life, broken only by many imprisonments in local jails. There is no evidence that he wished to found a separate religious body, but he was so deeply distressed with the form and deadness of the Church of England that he emphasized repentance and personal striving after truth. His preaching attracted many followers, especially from the various groups called “Truth Seekers” who were also dissatisfied with the teachings and practices of the Church of England, and were longing for a higher and more spiritual life. Possessing a pleasing personality which made many friends, showing a strong trait of leadership, and preaching a simple faith rather than an elaborate theory, Fox was able to unite many of the Truth Seekers and later the learned Judge Fell and Margarete his wife, Robert Barclay, William Penn and many others from the upper class into the Friends way of life.

During 1649 he interrupted a sermon at Nottingham and was committed to jail as a blasphemer. Appearing before Justice Bennett at Derby in 1650 Fox said to the Judge, “You should tremble and quake at the words of the Lord”. After this his critics called him and his followers “Quakers” or those who quake, as a term of derision and ridicule. The Friends paid no attention to this term and in time the word “Quaker” carried with it respect and veneration. The official name adopted by the Friends for themselves was the “Society of Friends”, which is used

even to this day on all minutes and official documents of the Society. It is therefore proper to call them either Friends or Quakers.

During 1652 Fox went to Swarthmoor Hall near Ulverstone in Cumberland County in the northwestern part of England, the residence of Judge Fell and his wife Margarete. This able woman became one of his strongest supporters. Soon 60 Quakers went forth from this neighborhood to preach the new religious gospel. In 1669 after the death of Judge Fell, George Fox married Margaret Fell and made Swarthmoor his home for the rest of his life. Swarthmore College near Philadelphia, established in 1866, is named in honor of the home of George Fox in England. Fox died in London in 1691, probably never fully realizing the impact his teachings would have upon future generations.

George Fox believed there was some good in every man no matter what his station in life might be. Genesis 2:7 records "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul". Fox likened the living soul to "That of God in every man" and called it the "Inner Light", meaning that God reveals himself directly to every living soul. This is the central truth or theme on which the entire faith of the Quakers rests.

Following this belief, George Fox and his followers refused to attend the established Church of England, pay tithes, bear arms or take oaths. For this they were persecuted and imprisoned over a period of more than 40 years. In 1689 the Toleration Act was passed by William and Mary and brought an end to their persecution. During the 25 year reign of King Charles II, over 13,000 Quakers were imprisoned in various parts of England. Fox himself spent the better part of six years, between 1650 and 1673, in prison during which he spent much of his time on his Journal which contained the statements of his faith and beliefs. The Journal was published in 1694, three years after his death. George Fox came to America in 1672-73 and visited with many Friends Meetings from Baltimore northward along the eastern coast.

Since Fox opposed all outward forms of worship and embraced the Inner Light as his central theme, it is helpful to consider his views and beliefs on certain aspects of his faith, in contrast with the practices of the existing Churches.

MINISTERS AND SERVICES. The Friends or Quakers have no professional or paid minister. Since God speaks directly to men through the Holy Spirit there is no need to appoint one man to speak while all others remain silent. All members should take part in the worship which is a direct communication between God and man. Fox felt true worship consisted of reflection on the Divine element within every living man, and this could best be brought about by silence, waiting for the Lord to come. A prepared program or an arranged order of service had no place in his form of worship.

From the beginning Friends have recognized the value of silence for encouraging religious meditation and promoting human fellowship. Meetings of worship are silent until someone believes he is called upon by the Spirit to speak in exhortation, praise, prayer, testimony, instruction or ministry. It is believed that the robustness of the spiritual life is best promoted by the earnest striving on the part of each one to know the will of God for himself. The Friends believed in the Bible and the Holy Trinity and were generally regarded as a branch of the Protestant Faith.

The term "minister" as used by the Friends was applied to those men and women, from their own group who had no special training, but who never-the-less had a deep and abiding belief in the Quaker faith, who had a talent for speaking, and who had a particular desire or concern to attend other meetings and visit with their families.

MEETING HOUSES. George Fox began preaching to his followers the Truth Seekers, in open fields to shepherds, in barns and on the street. He did not wish to use churches, which he called "Steeple Houses", so he called his own places of worship "Meeting Houses". The existing churches had steeples, alters, pulpits, stained glass windows, choir, singing and the like, and Fox felt that all these were outward attractions that prevented concentration on the Inner Light or Light Within.

The Friends Meeting Houses were plain simple rugged structures built of readily available material, such as logs, stone, brick or wood. They contained only hard benches and had no alter, pulpit, stained glass windows, choir or music, and had no minister or prepared program of worship. The absence of all this was no oversight, but was planned by Fox because he felt that all these were outward attractions that prevented deep religious meditation, which he considered to be true worship.

During the early years, when the Quakers were persecuted, if their meeting house was burned down they would meet and worship around the ashes, or if all the adults were in prison the children would hold the meeting. Such was the simple yet profound faith of the Society of Friends.

BAPTISM AND COMMUNION. Friends attached supreme value to baptism and communion but did not practice the outward form of either for fear of substituting the shadow for the reality. They regarded fellowship in the Kingdom Of God as a spiritual rather than an external experience. They believed true christian baptism was a spiritual one, not one with water. They believed true communion was inward and spiritual not in any symbolic breaking of bread and drinking of wine.

Friends believed in daily communion with Christ through the Holy Spirit and through the obedience of faith by which the believer is nourished and strengthened. They believe the external symbols tended to call away from the essential and beget a reliance upon the outward and non-essential.

OATHS. The Quakers refused to take an oath for public office or in the courts of law. They felt an oath created a double standard of truth, one for the courts and another for daily use, while they maintained that men should speak the truth at all times, and thus make it unnecessary to promise to do so in particular occasions. They based their belief on the words of Jesus as recorded in St. Matthew, chapter five, 33-37. "Swear not at all—but let your communication be Yea, Yea: Nay, Nay, for whatever is more than these cometh of evil".

The refusal to take an oath and to pay tithes to the Established Church of England, was the principal reason why the Quakers were imprisoned and persecuted during their earlier history. Later they were allowed to make an affirmation in place of swearing to an oath.

CALENDAR. Friends did not use the names of the days of the week or the months of the year, because these names were considered to be of heathen origin, the names of pagan gods or pagan festivals. Thus Sunday was the day the Saxons made sacrifices to the sun, which the Friends considered an approach to idolatry. Fox devised the plan whereby Sunday was First Day and Saturday was Seventh Day, January was First Month and December was Twelfth Month. This system is still used for recording all minutes of Meetings and all business at Monthly, Quarterly or Yearly Meetings. By this method July 4, 1776 would be Seventh Month, Fourth Day, 1776.

ORGANIZATION. For some years after Fox started preaching there was no general plan for conducting the services, but as their numbers grew the Quaker community gradually clothed itself with an organization which was in harmony with their beliefs. By 1666 a complete system of church organization was established which was added to from time to time.

The religious meetings held on First day (Sunday) in the various meeting houses throughout the country were known as Indulged and Preparative Meetings. These were the meetings for worship by the various congregations in their own meeting houses. They may have been called Preparative Meetings because here the various problems and questions of discipline were prepared for presentation to the Monthly Meetings. The Preparative Meetings were permanently established and did not have to ask for permission to continue. However if a meeting was held at the indulgence (permission) of a Monthly Meeting it was known as an Indulged Meeting. All of the Meetings in the Columbia

County area started as Indulged Meetings. As these meetings grew in numbers and the need for them was assured they could ask to become Preparative Meetings.

Since the First Day religious meetings were carried on in silence no business matters were discussed. To carry on the business and discipline of the Friends, two or more Preparative Meetings would unite once a month as a Monthly Meeting, with an executive body, consisting of a clerk, two or more Elders and two or more Overseers. The clerk was the presiding officer who presented the material for discussion and kept the minutes of the Meeting. No vote was taken after any discussion but the clerk was expected to ascertain what he considered the judgment or sense of the discussion to be and record that in the minutes.

The duty of the Overseers was to maintain oversight and watchful care over the members while the Elders exercised care over the ministry. The Friends do not have paid ministers, as noted earlier, but select and record in the minutes the names of certain of their members, both men and women, who they believe are good speakers, and are filled with the gift of the Holy Spirit. These men and women often speak at First-day Meetings, visit and speak at other meetings, and generally attend the Quarterly and Yearly Meetings.

The Monthly Meetings are the important business meetings in the local area. They have power to receive or disown members, decide on violation of discipline, care for the poor and encourage the right exercise of the gifts and talents of the members. They also have power with the consent of the Quarterly or Yearly Meetings, to set up Preparative or Indulged Meetings, where such meetings are desired or needed. Monthly Meetings are extremely important in that the minutes of these meetings are sent to the Quarterly or Yearly Meetings where they are preserved and provide the most accurate and available source of information for studying the history of the Quakers.

All Monthly Meetings in a given area come together four times a year as a Quarterly Meeting for worship, fellowship, the transaction of business, and the discussion of common problems. They exercise control over the Monthly Meetings, receive their minutes and reports and render decisions on difficult matters.

Once a year the Quarterly Meetings covering a large area meet for a Yearly Meeting to consider the condition of its membership, as well as problems of national importance. This meeting holds legislative power and there is no appeal from its decisions. In recent years the elders and ministers of Yearly Meetings have found it helpful to hold a Five-year Meeting with headquarters at Earlham College at Richmond, Indiana. Much of the work in the Monthly, Quarterly and Yearly Meetings is done by committees on a voluntary basis, and some devoted members give a great deal of their time to these duties.

In the Columbia County area the Quarterly and Yearly Meetings have been held at Philadelphia. It has recently been stated that the Philadelphia Yearly Meeting has a membership of 17,679, which embraces thirteen Quarterly Meetings and ninety-one Monthly Meetings, located mainly in southeastern Pennsylvania, southern New Jersey and Delaware.

DISCIPLINE. The Quakers have no definite Creed as many religious bodies have to serve as a guide to their religious life, but set up their beliefs and mode of conduct in a book of Christian Discipline. This book was prepared and published by the Yearly Meeting, was sent to the various Monthly Meetings and was revised from time to time as conditions changed.

Under this plan a series of questions, called queries, was studied and discussed at the Monthly Meetings. Four times a year the members prepared answers to nine or more queries and once each year they answered four more. These queries dealt with such subjects as conduct of the meetings, family relations, education, the use of narcotics and alcohol, social and political responsibilities, fair practice in business, race problems and peace. The answers from all the Monthly Meetings provided the Yearly Meeting with the information necessary to prepare the Book of Discipline. This was not a creed in the true sense but served as a creed for the Quakers.

WAR. Friends have consistently protested against war in all its forms, and for this view or stand, have suffered much in person and property. George Fox urged his followers to "live in the virtue of that life and power that takes away the occasion for all wars" War is contrary to the precepts and spirit of the Gospel because it springs from the lower impulses of human nature and not from the seeds of Divine life. War is caused by ambition, pride, greed, hatred and everything that is opposed to the teachings of Jesus Christ. Later the Friends changed their views on war somewhat, when the liberty and peace of their country was at stake. In the Revolutionary War many Friends placed patriotism above pacifism and engaged in the War for Independence. In the Civil War many regarded the abolition of slavery as more important than the evils of war. In World War I, many served or took an active part in medical services or relief work.

In World War II the matter was left to the individual conscience. It was realized that modern wars cannot be opposed or won by passive protests, and the Society turned its attention to studying the underlying causes of war, and trying to find ways to correct them. Many Friends became actively interested in the peace movement and are supporting the United Nations as an instrument of peace.

SLAVERY. From the earliest history Friends developed a strong objection to slavery. They believed in the Brotherhood of Man and felt it was morally wrong for one person to have ownership and control over another. John Greenleaf Whittier, the poet, and Lucretia Mott were among the most famous people who opposed slavery, which came to an end in the United States with the winning of the Civil War in 1865. Before slavery ended many Friends were active in the Underground Railroad, by which negroes who escaped from the South were given aid and protection in their flight to Canada.

THE QUAKERS TODAY. The Society of Friends has never been a large organization. It has been estimated that there are only around 180,000 Quakers in the world today. Of these 115,000 live in the United States and Canada, 26,000 in Africa, 24,000 in the British Isles, and the remainder in other scattered countries. However the Friends have long been active in the welfare of others as well as the welfare of themselves. They opposed slavery and war, favored womans suffrage, helped the negroes and the Indians, and cared for the hungry and needy the world over. For 70 years they controlled the government of Pennsylvania. It has been said of them that for their size they were and are the most influential religious body in the world today. That indeed is a real tribute to the Quakers.

Mention must also be made of the American Friends Service Committee founded by the Friends in 1917 under the able leadership of Rufus M. Jones of Haverford College near Philadelphia. At the request of Herbert Hoover, himself a Quaker, the Service Committee undertook the gigantic task of feeding the poor and hungry in Germany following World War 1. This committee is still active and their healing work has taken many forms and spread to many nations.

The Friends have always been interested in education. Today they have colleges at Swarthmore and Haverford near Philadelphia, Guilford in North Carolina, Earlham College at Richmond, Indiana, William Penn in Iowa and Whittier in California, to mention only the larger institutions. They also own Bryn Mawr, but do not operate it. In addition Friends operate 18 elementary and 22 secondary schools in the United States.

WILLIAM PENN AS A QUAKER.

William Penn (1644-1718) was born in London on October 14, 1644, the son of a wealthy and influential naval officer. At age 16, his father sent him to the aristocratic Oxford University, but young Penn was unhappy here because the University required worship with the Church of England. Penn was attracted by the teachings of Thomas Loe, a Quaker minister, and with a group of students began accepting the

Quaker faith. For this the entire group, including Penn, was expelled from the University. Penns father was greatly displeased and sent his son to Paris to mingle in the gay life and forget his religious beliefs. At the end of two years Penn returned with his religious zeal somewhat diminished, and in 1667 his father sent him to Cork, Ireland, to manage one of his estates: Here young Penn again met Thomas Loe and this time he accepted the Quaker Faith for life.

Two incidents in Penn's life turned his attention to America. In 1675 he was asked to arbitrate a land dispute in West New Jersey in America, and when the land was opened for sale persecuted Quakers flocked in and found a haven of rest. During 1677 Penn, with George Fox and other Quaker leaders visited Holland and Germany and found many Quakers and others who were persecuted and who wished to live in a new free land. All this led Penn to ask the King of England for a grant of land in America where he could set up his "holy experiment".

Penn developed into an ardent writer and teacher of the Quaker faith and for this was imprisoned several times. During imprisonment in the London Tower he wrote "No Cross, No Crown", an able defence of Quaker doctrine and his greatest religious writing. During his lifetime Penn wrote over 130 Articles of which his "Fruits of Solitude" was considered to be a World Classic.

William Penns father, also named William, rose to be an Admiral in the English navy and at one time loaned the government 16,000 pounds, (about \$80,000). At the time of Admiral Penns death in 1670 the debt had not been repaid, and in 1680 William Penn applied to King Charles II of England for a tract of land in America as payment for the debt and as a home for the persecuted. Penn wished to call this new tract, located west of the Delaware River and north of Maryland Sylvania, "beautiful woods", but the king insisted that the name of Penn be included, so the name became Pennsylvania, "Penns beautiful woods", named in honor of Admiral William Penn.

The charter for the grant was signed by the king on March 4, 1681, and Penn sent his cousin William Markham to America as Deputy Governor and also sent Thomas Holmes, a surveyor, to lay out a capitol in the new land. Penn had selected the name Philadelphia, the "City of Brotherly Love" for this new town before it was even laid out, and he may have named it after Philadelphia, one of the seven churches in Asia Minor, during the time of Saint Paul. Holmes laid out five streets north of and five streets south of the City Hall Square, extending from the Delaware to the Schuylkill Rivers, a distance of about two miles, and Pennsylvania was ready to receive settlers in Penn's Holy Experiment.

Penn's dream was to found and govern a colony without armies or military power, to reduce the Indians with justice and kindness, to administer justice without oaths and to extend equal toleration to all people.

William Penn made his first visit to America in October, 1682, and in November made his famous Treaty with the Indians under a large elm tree in Philadelphia. This Treaty based upon the Quaker belief of Penn, embodied the principle that the Indians should be treated with fairness and that they should be paid for their land. This famous Treaty secured 70 years of peace between the settlers of Pennsylvania and the Indians.

As the settlers filled up the land, Penn purchased additional land from the Indians, always paying them for their claim to it. The Schuylkill River flows into the Delaware River at Philadelphia, and the early settlers naturally followed north along this waterway, as they needed more land, building a road as they went. In time the settlers reached Reading which was laid out as a town in 1748.

Penn made a second trip to America from September 1699 to October 1701, and during this time lived at Pennsburg Manor, 25 miles north of Philadelphia, which has since been taken over by the State as a historic site and has been restored to its original state of beauty. Penn died in England on July 30, 1718, and is buried at the Jordan Meeting House Buckinghamshire, England where he had worshipped for 20 years.

So it came to pass that Penn's sons, Richard and Thomas, on November 5, 1768, purchased a large tract of land from the Indians—The Six Nations—that extended north from near Sunbury to New York and west to Ohio, and included Columbia County. The Penn brothers insisted that this tract of land be called Northumberland County after a similar county in England, and also insisted that the county seat be established at the old Indian town of "Shamokin", and be called Sunbury, after a town in England, on the Thames River about 15 miles above London.

Northumberland County was created on March 21, 1772, and after that time it was possible to purchase land in what is now Columbia County, have it surveyed, receive a deed and have it recorded in the Court House at Sunbury. This was the real beginning of land ownership and civilization in Columbia County.

THE QUAKERS MOVE FROM PHILADELPHIA TO COLUMBIA COUNTY.

We have seen how the Penns acquired the land between Philadelphia and Columbia County from the Indians and we will now turn our attention to the march of the Friends and their Meeting Houses from Philadelphia to Columbia County. In reviewing this march we note that meeting houses were constructed only where there was a settlement of Quakers large enough to build and support them. Since a Monthly

Meeting had authority to set up Indulged, Preparative or Monthly Meetings, it was the practice for each meeting to grant permission to establish a new meeting farther north from Philadelphia. Thus Philadelphia established about 1685, set up Gwynedd about 1698. Gwynedd in turn set up Oley (later called Exeter) about 1837. Exeter set up Catawissa in 1796; Catawissa set up Muncy in 1799, and Muncy established Roaring Creek in 1814. Thus Roaring Creek Monthly Meeting was set up 129 years after Philadelphia.

By 1685 two Friends meeting houses had been built in Philadelphia, one at Center Square and the other along the banks of the Delaware River. In 1701 William Penn conveyed a tract of land south of Arch Street, between Third and Fourth Streets in Philadelphia, for the use of the Society of Friends as a burial place.

One hundred years later, by 1800, six meeting houses had been built in Philadelphia. During 1803 plans were drawn for a large meeting house along Arch Street, between Third and Fourth Streets, the building was erected in 1804 and the first meeting was held on April 15, 1805. This building contains three assembly rooms, the largest seating 3,000, which are used to house the Weekly, Monthly and Yearly Meetings, even to this day.

The Gwynedd Meeting, located in Gwynedd Township, south of Lansdale in Montgomery County about 20 miles north of Philadelphia, was set up in 1698-99 by the Philadelphia Meeting, and the first log building was erected in 1700. The second meeting house on the same site was built of stone and this building is still in use today.

As the settlers and Friends pushed north along the Schuylkill River, they began settling in Berks County in two townships near Reading, Oley Township ten miles south of Reading and Maiden Creek Township ten miles north of Reading. In 1736 the Friends in Oley Township received a grant of one acre of land for a meeting house and a burial ground. The next year they built a log meeting house on the site and requested the Gwynedd Monthly Meeting to establish a meeting at Oley, consisting of Oley and Maiden Creek. This was granted and the first meeting was held on June 25, 1737. During 1742 Oley Township was divided and the western portion was called Exeter Township. The existing meeting house fell within Exeter Township and was therefore called the Exeter Meeting.

The Friends of Maiden Creek Township were granted a Preparative Meeting by Gwynedd in 1735, built a log meeting house the same year, and held their first meeting on July 29, 1737. Exeter and Maiden Creek united in 1737, as noted above, to form what later became known as the Exeter Monthly Meeting, which was held alternately at Exeter and Maiden Creek until the Separation in 1827.

Maiden Creek is the name of a creek that flows into the Schuylkill River north of Reading. The Indians called the creek Ontelaunne, meaning little daughter, the mother being the Schuylkill River. The early white settlers changed the name from little daughter to Maiden Creek.

THE QUAKERS REACH CATAWISSA AND ROARING CREEK

The Quakers were the first group of people to settle in Catawissa and Roaring Creek Valley. They came from Oley, Exeter and Maiden Creek Townships in Berks County. Because the road north from Reading had not yet reached Catawissa, they travelled overland from Reading to the Susquehanna River at Harris Ferry. John Harris operated a ferry at this location and the place was later called Harrisburg by his son, John Harris Jr. who laid out the town.

From Harris Ferry the Quakers ascended the Susquehanna River in boats to the mouth of the Catawissa Creek. They arrived here about 1774 as they were here before the Revolutionary War. Following the Wyoming Massacre of July 3, 1778, which occurred north of Forty Fort, many settlers were alarmed and fled in the "Great Runaway" to Fort Augustus, at Sunbury. When peace and quiet were restored the settlers returned to their homes and carried on their work of carving out a living in this new land.

Moses Roberts and Ellis Hughes were among the earliest settlers in Catawissa, and it is believed that the Quakers in this region first met and worshiped in the home of Moses Roberts around 1775. The first reference to the Friends at Catawissa is found in the Exeter Monthly Meeting Minutes, Book B, page 233 where a meeting held on Fifth Month (May), 31st day, 1775 records this minute: "Request being made to this meeting on behalf of a few Friends (who reside near Cottowessey Creek in Northumberland County) for the privilege of holding a meeting for worship on the First-day of the week,", A committee was appointed to visit and sit with them and report their sense of this request at a future Monthly Meeting. The minutes of the Exeter Meeting for the tenth month (October), 25th day, 1775 record "The Committee appointed to visit Friends at Cottowessey report that they performed the services to good satisfaction and are of the mind that their request of holding a First-day Meeting on the First day of the week might be granted them till the Half-year Meeting in the Spring, with which this meeting concurs".

It is thus noted that the First-day meeting—an Indulged Meeting—was setup (started) at Catawissa, by permission granted them by the Exeter Monthly Meeting. The Exeter minutes covering Catawissa from 1775 to 1787, a period of twelve years, consists in general of requests to continue the First-day Meetings and are not included here.

An important minute is recorded in the Exeter Monthly minutes of fifth month (May), 30th day, 1787 at Maiden Creek, as follows: "Maiden Creek representatives inform that William Hughes of Cottowessey has proposed to convey a lot of ground to Friends for the use of a burying ground and other uses as Friends may see occasion. Moses Roberts, Job Hughes and Thomas Clayton are appointed to inquire into the circumstances of said lot and if nothing appears to obstruct to accept a deed and execute a declaration of trust for the same and report to next Monthly Meeting". At the Exeter Monthly Meeting held sixth month (June) 27th, 1787, we read: "The Meeting is informed that the Friends appointed respecting the lot at Cottowessey have attended to the services, but it not being fully completed, they are continued and desire to report at next Monthly Meeting."

THE TOWN OF CATAWISSA LAID OUT

William Hughes, a Quaker from Berks County, laid out a town along the Catawissa Creek and called the place "Hughesburg" in 1786. The name was later changed from Hughesburg to Catawissa, probably some time after 1796. The history of this land dating back to the Penn's is given below.

On February 14, 1770, a patent for 282 $\frac{1}{4}$ acres of land in the Catawissa area, was granted by the Proprietaries of Pennsylvania to Edward Shippin Jr. and Joseph Shippin Jr. as recorded in the Philadelphia Patent Book. It often happened, when land was offered in a new purchase from the Indians, that certain people in Philadelphia purchased large tracts of this land, sight unseen as an investment, and later sold it to bona fide settlers. The above sale appears to be such a case.

By deed dated May 1, 1773, Edward and Joseph Shippin sold the same land to Ellis Hughes. By deed dated June 27, 1778, Ellis Hughes and Hannah his wife, sold 92 $\frac{1}{4}$ acres (part of the above 282 $\frac{1}{4}$ acres) to William Hughes, as recorded in Northumberland County, Book C, page 186 and this became the site of the Town Plan.

In laying out the town of Hughesburg William Hughes the Proprietor prepared a Declaration of Trust, shown in full below, which listed the terms and provisions of the sale and also included a draft of the Town Plan which is shown on page 40. Both the Declaration and the map are recorded in the deed book in the Court House at Bloomsburg, Pa.

DECLARATION OF INTENT by William Hughes to lay out the town of Hughesburg. "To all people to whom these Presents shall come know Ye that I, William Hughes of Northumberland County, in order to serve the Publick and to comply with the request of a number of Persons have agreed to lay out a Town on the Bank of the North East

Branch of River Susquehanna near the mouth of Catawessey Creek about 10 miles above Sunbury and about 106 miles from Philadelphia, upon the following terms and agreeable to the Draft or Plan here laid down.

- 1—The Lotts, Streets and Alleys are to be of the Dimensions specified in the Plan.
- 2—The streets and alleys are to be conveyed to and kept open for the use of the publick forever.
- 3—The Lots are to be sold at the prices and at the ground rents as valued and fixed in the list here annexed, and Purchase Money to be paid on demand and the ground rent every year in Gold or Silver Specie.
- 4—The lots are to be disposed of without partiality, by way of Lottery as has heretofore been practiced.
- 5—The Proprietor reserves the sole right of fixing the places where publick Ferries shall be kept.
- 6—A good Sufficient Lawful conveyance and Title in Fee, given after the Lottery is drawn, to each purchaser upon the payment of the purchase money and giving a sufficient obligation to pay the ground rent.
- 7—The Adventurers have a right at any time to purchase off the Lotts free from ground rent on paying at the Rate of Fifteen Years Purchase.
- 8—The Proprietor reserves the privilege of Reaping and Removing off from the Town Lots all winter grain that shall grow thereon in the summer of 1786.

Sealed and delivered in the presence of George Hughes, Thomas Clayton and William Hughes. Northumberland County, April 11, 1789. Before me George Hughes one of the Justices of Court of Common Pleas, personally appeared William Hughes and acknowledged Preamble and Plan or Draught of Hughes-burg to be his act and deed and desires same to be recorded. Recorded October 17, 1806.

The Town Plan of Hughes-burg contained 81 lots of which 72 were regular in shape, 70 feet wide by 210 feet long. In the other nine lots the dimensions varied to suit the boundary lines, and were all marked 1, 2, 3, et cetera. In addition to these 81 lots there were 11 lots, fronting on Water and Lumber Streets which varied in size to match the existing conditions. These lots were marked No. 1, No. 2, No. 3 et cetera, and also included the area of each lot in perch. (160 perch in one acre). This gave a total of 92 lots not including several parcels without numbers. One of the parcels not numbered and located along South Street, between Third and Fourth Streets, as shown on page 40, was the plot that William Hughes conveyed to the Quakers as the site for the Friends Meeting House at Catawissa.

Note: Sometime before 1816, Nathan Lee, Founder of Numidia, laid out 24 lots in Numidia, 12 on each side of the road leading to Slabtown, which were also 70 feet wide by 210 feet long. It would thus appear that this was the standard size of lots for the early Quakers.

William Hughes granted the land for the Catawissa Friends Meeting house under rather interesting circumstances in that the lot was assembled by two men, each furnishing $\frac{3}{4}$ acre or half of the lot. Hughes furnished his half of the lot from the 92 $\frac{1}{4}$ acres purchased from Ellis Hughes on June 27, 1778. The other half of the lot was provided by George Hughes under the following transactions: Ellis Hughes and Hannah his wife sold 100 acres of land purchased from the Shippins on May 1, 1773 to Job Hughes, who with Eleanor his wife sold the same land to George Hughes. George Hughes and Martha his wife, on September 15, 1787, sold $\frac{3}{4}$ acre of the above 100 acres to William Hughes who now owned 1 $\frac{1}{2}$ acres, and this became the site of the meeting house. This lot is located on the knoll along South Street between Third and Fourth Streets, as is more fully shown on page 41.

William Hughes and Mary his wife on 9th month (September) 15th day, 1787, for ten shilling, granted the above described 1 $\frac{1}{2}$ acres (made up of two $\frac{3}{4}$ acre plots) to Moses Roberts of Oley Township, John Mears of Reading, Thomas Clayton and Job Hughes of Catawissa Township, as Trustees for the tract, known as the Meeting House lot, agreeable to an Act of the General Assembly entitled, "An Act for enabling Religious Societies of Protestants to purchase land for burying grounds, churches, houses of worship and schools". This deed was recorded in Northumberland County on May 24, 1788, and from these transactions we note that there was considerable buying and selling of land by the Quakers before the meeting house lot was assembled, and may account for the delay recorded in the minutes of June 27, 1787 noted above.

As a matter of historical interest it should be noted that two days after William Hughes granted the lot to the Quakers for a meeting house at Catawissa, the delegates to the Constitutional Convention at Philadelphia, on September 17, 1787, signed the Constitution of the United States of America.

At the Exeter Monthly Meeting, held at Maiden Creek 7th month. (July) 25th day, 1787, the following minute is noted: "The Meeting being informed sometime ago that Friends near Cottowessey request the liberty of holding a meeting thereaway on the First-day of the week, which having been under consideration of Friends Samuel Lee, James Iddings, Thomas Wright Jr., Amos Lee, Thomas Lee Jr., Isaac Bonsall and Thomas Lightfoot are now appointed to join a committee of Women Friends in a visit to Friends of that place on the occasion and report their sense thereof to next or a future meeting as way may open".

The above committee made their report to the Exeter Monthly Meeting on 10th month (October) 31st day, 1787 (three months after they were appointed), as recorded in Book C, pages 62-63: "We the committee appointed to visit Friends near Cottowessey, respecting their request for liberty to hold a meeting thereaway, have attended to that services and on consideration of their circumstances and present scattered situation are of the mind it may be well that they be allowed to hold a meeting on the First-day of the week alternately in the house in which Job Hughes now lives near Cottowessey, and in the house of Joseph Penrose at Roaring Creek, until the next General Spring Meeting, and from our present prospect are united in sentiment that it will not tend to the promotion of the cause of Truth, that it should be continued to be held in different places longer than the present approaching Winter season, but that Friends be advised to consider of some one place as commodious to the settlement of Friends thereaway as may be, all of which we submit to the meeting". Signed by Samuel Lee, James Iddings, Thomas Lightfoot, Amos Lee, Thomas Lee, Margaret Lee, Rebecca Scarlet, Sarah Lee, Eunice Starr, Hannah Jackson and Mary Parvin. "Which being approved the committee is continued to have said meeting under care and to attend the same as often as may be. The clerk is directed to furnish Friends therewith a copy of the above report and this minute".

Note: This rather lengthy minute from the Exeter Monthly Meeting is presented here in full because it contains the first reference to Roaring Creek. Exeter on October 31, 1787 granted permission to hold an Indulged Meeting at the home of Job Hughes at Cottowessey on one First-day (Sunday), and on the following First-day at the home of Joseph Penrose at Roaring Creek. Exeter also suggested that these two should unite into one meeting as soon as it could be arranged.

After the Quakers settled in Catawissa some of them moved into Roaring Creek Valley, probably following an old Indian trail over the Fulling Mill hill. This trail developed into the first road leading into Roaring Creek Valley, namely the road between Catawissa and Slabtown. It is believed the first settlement of Quakers in the valley was made at Slabtown, where the waters of the Roaring Creek could be used to turn the water wheels of the first grist mill and saw mill.

Slabtown (also known as Roaring Creek) received its name from the piles of slabs that lay around the saw mill, some of which were used to build shacks. The lumber for the Union Church at Numidia was sawed at this mill. The Union Church was the first church built by the Germans in Roaring Creek Valley. It was built in 1816—20 years after the Friends Meeting House near Slabtown was constructed—and stood on the lower end of the cemetery of the Reformed Church at Numidia, where it was used jointly by the Lutheran and Reformed congregations.

Among the early Quakers were some expert mill builders. A member of the Society of Friends built the first mill on Catawissa Creek during 1774, when the nearest mill around was at Sunbury. In 1789 Jonathan Shoemaker built a grist mill on the north side of Catawissa Creek which was widely patronized.

Samuel Cherrington, a Quaker mill wright of Maiden Creek, built a grist mill and saw mill at Slabtown for Thomas Linville around 1798, and also built the grist mill near the Roaring Creek Meeting House owned by Nathan Lee and later known as the Jeremiah Snyder mill. Around 1816 James Hibbs built a grist mill in what is now known as Roaring Creek Township, and the houses built around the mill were soon known as Mill Grove—the mill in the grove. Samuel Cherrington, who built many of the mills in the region, lived near Mill Grove and sent for his father Thomas to provide schooling for his growing family. Thomas Cherrington was a surveyor and a mathematician and had taught school for 36 years in Berks County. Beginning around 1817 he taught four years at Mill Grove when his son Samuel took over and taught for some years.

The Monthly Meeting held at Maiden Creek on 3d month (March) 25th day, 1789 records this minute: "There appearing such difficulties attendant on the procurement of a proper and satisfactory title for the lot of ground at Cottowessey proposed for a school house and burying ground that the Meeting thinks best not to take further trouble about it".

Note: A school house and burying ground are mentioned in the above minutes, but no meeting house is mentioned. It is believed this minute refers to Lot 48, located adjacent to Lot 47, in the town plan of William Hughes.

Lot 48, later called the school house lot, was sold on March 1, 1787 by William Hughes to George Miller of Windsor Township, Berks County, for 2 pounds, 12 shilling and 6 pence. The lot was 70 feet wide by 210 feet long with an area of about one-third acre. This lot is described in the deed of July 20, 1797 as follows:—Bounded on the south by South Street, on the east by Third Street, on the north by an alley and on the west by Lot 47.

On March 20, 1797 George Miller sold the lot to John Mears. Four months later, on July 20, 1797, John Mears and Sussannah his wife, conveyed the same lot to Charles Chapman, Robert Fields, John Lloyd and Ellis Hughes as Trustees for the Society of People called Quakers. The lot was now called the school house lot which was also to accomodate the school master, for the Monthly Meeting of the Religious Society of People called Quakers, and known as Lot marked 48 on the Town Plan of Hughesburg.

The apparent confusion indicated in the Exeter minutes regarding the Meeting House Lot at Catawissa is cleared up when we realize that

two lots were involved. The Meeting House and burying ground which covered $1\frac{1}{2}$ acres and was conveyed to the Quakers by William Hughes on September 15, 1787, and the school house lot with accomodations for the school master which was known as lot 48 in the Town Plan, covered one third of an acre and was conveyed to the Quakers on July 20, 1797 by John Mears.

At a Monthly Meeting held at Exeter on 12th month, 30th day, 1789, the minutes record: "John Mears informs that Friends at Cottowessey and Roaring Creek request continuance of their meetings, and that the Friends would fix on some place to meet. It is agreed that they be allowed to continue their meetings as usual till the next General Spring Meeting". Meetings at this time were held at the homes of Job Hughes and Joseph Penrose under permission granted them by Exeter on October 31, 1787.

The State Historical Markers and other historical sources state that the Meeting House at Catawissa was built in 1775. The Exeter minutes do not support this date. In reviewing the above dates we note that William Hughes granted the Meeting House lot to the four Trustees on September 15, 1787, twelve years after 1775. In October 1787, Exeter granted permission to hold meetings at the home of Job Hughes, and in December 1789 John Mears informed that "Friends will fix on some place to meet". All this would indicate that the Meeting House at Catawissa was not built until 1789 or sometime thereafter. Since the first religious meeting at Catawissa was held in 1775, some one may have erroneously assumed that the meeting house was also constructed during the same year.

The Exeter Monthly Meeting held at Maiden Creek on 5th month (May), 30th day, 1792 records the following: "The Committee visited Cottowessey divers times and recommends a week day meeting on the third day of the week (Tuesday) in a school house near Roaring Creek and continue to hold their First-day Meetings at Cottowessey as heretofore."

Note: This minute would indicate that Friends had a school house somewhere near Roaring Creek as early as 1792. The author has not as yet found the location of this school house, but it would be the first school in Roaring Creek Valley.

Roaring Creek obtained their plot of ground for a meeting house during 1793, as the following record of deeds point out. On August 22, 1774, a patent was granted by the Proprietors of Pennsylvania to Susan Ward for 317 acres and 116 perch of land in the waters of the Roaring Creek, as recorded in the Philadelphia Patent Book A-A, Vol. 14, page 668. On June 7, 1777 Susan Ward conveyed this same land by deed to John Lee. On September 16, 1793, John Lee of Exeter Township and Ann his wife for five shillings, conveyed one acre and thirty two perch,

part of the above tract, to Casper Strawl, Isaac Wiggins and Nathan Lee (son of John Lee) all of Catawissa Township, as Trustees for the Religious Society of People called Quakers, for use as a School, Meeting House and Burial Grounds.

The Exeter Monthly Meeting held 8th month (August), 28th day, 1794 notes that the "Friends of Cottowessey and Roaring Creek request the liberty of holding a Preparative Meeting to be held alternately at the former place on the fourth day of the week of each month, and at the latter place on the third day of each week - - - -". This was granted to them by consent of the Monthly Meeting at Exeter on 12th month, 31st day, 1794. Up to this time both of these meetings had been Indulged Meetings.

A step of far reaching importance is recorded in Minute Book C, page 298, of the Exeter Monthly Meeting held sixth month (June) 24th day 1795. "Cottowessey and Roaring Creek Preparative Meetings inform this Meeting they have the institution of a Monthly Meeting thereaway under consideration, which is left till next Monthly Meeting". At the July Meeting, held at Maiden Creek, a committee of seven men was appointed to visit Cottowessey and Roaring Creek in regard to the institution of a Monthly Meeting.

The result of this visit is indicated in the minutes of Exeter Monthly Meeting held 10th month (October), 28th day, 1795. "The Committee visiting the Preparative Meeting of Cottowessey and Roaring Creek and comparing sentiments regarding the establishment of a Monthly Meeting thought right to accommodate Friends thereaway. The committee appointed consisted of Samuel Lee, Benjamin Wright, Thomas Lightfoot, Joseph Wright and Amos Lee from the Men's Meeting and Ann Wright, Sarah Lee and Ellen Thomas from the Women's Meeting.

"The proposal of establishing a Cottowessey Monthly Meeting, which was endorsed by the Exeter Monthly Meeting, is granted them—". as noted by the Philadelphia Quarterly Meeting, held at Philadelphia on 11th month (November), 2nd day, 1795.

At the Monthly Meeting at Exeter on 2nd month (February), 25th day 1796, we read in Book C, page 328, "With the concurrence of the Philadelphia Quarterly Meeting, a Monthly Meeting was established at Cottowessey to be composed of and include all members residing within the verge or belonging to the several Meetings of Roaring Creek, Cottowessey, Fishing Creek and Muncy, that it be fixed at Cottowessey - - -, to be known and distinguished by the name of Cottowessey Monthly Meeting" The first Monthly Meeting at Catawissa was held fourth month (April) 23d day, 1796, and was attended by a committee from Philadelphia.

The minutes of the Exeter Monthly Meetings do not give the dates when the meeting houses at Catawissa and Roaring Creek were built, and this has led to some confusion. As already noted the date when the Catawissa Meeting House was constructed is open to question. An approximate date when the meeting house at Roaring Creek was built is given in the deed granting the Beaver Meadow, Newlin, Slabtown road dated August 1795.

EARLY ROADS IN ROARING CREEK VALLEY.

One of the most valuable improvements made by the Quakers in Roaring Creek Valley was the opening of the road, generally known as the "Old Reading Road". During May 1789, seventeen men from the valley petitioned the Court of Quarter Sessions at Sunbury to open the road, probably the first surveyed road in the valley. On August 26, 1789, six Quakers, William Hughes, Isaiah Hughes, Thomas Clayton, William Collins, Thomas Willets and Samuel Mears, viewed the road with favor, and the Court ordered the road opened. It began at Hughesburg (Catawissa) followed Mill Street, crossed Catawissa Creek, and extended past the site of the Tank school, Harmon Breish's, Five Points, Kulp, and over the Little Mountain to the region of the Schuylkill County line, from where a road had already been built to Reading. In other words it was the final section of the road linking Catawissa with Reading and Philadelphia. This was more than a road to Reading, it was a road to Philadelphia, and from there by boat to England and Germany, and became the great road over which later settlers, mostly Germans, entered the valley. Fortunate indeed was Roaring Creek Valley in having a road leading directly to Reading and Philadelphia at such an early date.

Six years after the "Old Reading Road" was laid out there was need for a second road more nearly in the center of the valley. On May 20, 1795 Nehemiah Hutton, Hezekiah Boone, Isaac Penrose, Joseph Fisher, Edward Hughes and John Cleaver, viewers, and probably all Quakers, asked the Court for the Beaver Meadow, Newlin and Slabtown road. This road began at the "Old Reading Road" at the foot of the Little Mountain, and ran in a fairly straight line past Beaver Meadow to Newlin, where it turned sharply to the north passed through Slabtown and joined the "Old Reading Road" again at the top of the Fulling Mill Hill.

The road may have been straight to Newlin in order to reach the tavern of Casper Rhodes (1763-1837) which was located on the site of the home of Mr. and Mrs. Fred Levan, one time owned by Andrew Boyer. Casper Rhodes had a tavern there in 1804 and it might easily have been there as early as 1795. The tavern was probably built at this particular site because of an Indian spring of fine water located behind the tavern at the foot of the hill.

The deed for this road states that it will pass the "Meeting House of the People called Quakers", therefore we know that the road was definitely planned to serve the Meeting House, and the above statement may have referred to the site only. Most of the historical accounts state that the Meeting House was built in 1796 and the above data from the deed would justify this date.

Note: The Indulged and Preparative Meetings of Catawissa and Roaring Creek, as well as the Catawissa Monthly Meeting, were set up by the Exeter Monthly Meeting as already noted, and the minutes and the dates covering these events have been recorded here in the quaint and interesting style used by the Quakers. The remainder of this history will in general, cover the Catawissa, part of the Muncy and the Roaring Creek Monthly Meetings, but only the essence of the important minutes will be presented, and the dates will be given in the style used today. In general the minutes consist of problems of discipline, such as outgoing in marriage, training with the militia, neglecting attendance at meetings, et cetera, the answers to the nine queries every three months and the three queries at the end of each year. The minutes included here cover the more important events, those that are interesting, and those that indicate a change.

It must be evident to the reader that this history is not recorded as a smooth running story, but rather as excerpts from the minutes of the Friends Meetings, the original and reliable source of information covering the activities of the Quakers. In these minutes the dates become of vital importance and must not be overlooked because they provide the orderly arrangement of the historical material covering the Quakers. It might also be noted in the future pages that while the Quakers in this region were never blessed with abundance, they were always ready to share what they had with the poor and the needy.

CATAWISSA FRIENDS MONTHLY MEETING

The Quaker Monthly Meeting at Catawissa opened on April 23, 1796, and was composed of Friends of Catawissa, Roaring Creek, Fishing Creek (Millville) and Muncy (Pennsdales.) It was the first Monthly Meeting ever held in Columbia County. Exeter appointed Amos Lee, Owen Hughes, Jacob Thomas and Thomas Penrose to attend the opening meeting, while Catawissa appointed Job Hughes, Nathan Lee and Abel Roberts to attend the Quarterly Meeting at Philadelphia.

June 13, 1796. John Mears, Thomas Clayton, Job Hughes and Thomas Roberts (son of Moses Roberts deceased) were appointed Trustees of the Catawissa Meeting House and Lot.

September 24, 1796. Fishing Creek asks continuance of First-day Meeting and permission was granted.

April 22, 1797. Muncy Preparative notes that Loyal Sock asks permission to hold First-day Meetings at home of Nathanel Pearson. Such permission was granted on May 27, 1797 and the first meeting was held the first Sunday in June.

June 24, 1797. John Mears informs that a sum of money raised in Philadelphia has been put into his hands to establish a school at Catawissa, and he has purchased a lot for that purpose. Note: This was the school house lot No. 48 of the Town Plan, described earlier in this report.

March 24, 1798. Friends of Fishing Creek and Loyal Sock ask permission to continue their meetings, and the request was granted.

April 21, 1798. It is reported that there are 15 school children within the limits of the Catawissa Meeting.

May 26, 1798. William Ellis, Thomas Clayton and Reuben Lundy were asked to receive subscriptions to help print the Journal of George Fox.

July 21, 1798. The committee on schools report that considerable number of pupils have attended schools taught at Catawissa, Roaring Creek, Fishing Creek and Muncy.

August 25, 1798. The school building is now built at Catawissa (on Lot 48) and school is kept at Roaring Creek on a lot given by a Friend, and schools are open at Fishing Creek and Muncy.

September 22, 1798. Friends of Fishing Creek and Loyal Sock Meetings ask that they be continued and the request was granted.

November 24, 1798. Muncy Preparative asks for a division of Monthly Meetings due to difficulties in attending the Catawissa Monthly Meeting. The request was forwarded to the Quarterly Meeting for advise.

February 23, 1799. The committee appointed to study the need for a second Monthly Meeting report that they believe a division would be beneficial.

May 6, 1799. The Quarterly Meeting at Philadelphia concurred with the plan to establish a Preparative Meeting at Fishing Creek. A minute of June 22, 1799 notes that Friends attended Fishing Creek and the Preparative Meeting was opened.

August 5, 1799. The Quarterly Meeting at Philadelphia agrees to the proposal of Catawissa to establish a new Monthly Meeting at Muncy to be composed of the Preparative Meetings of Muncy and Fishing Creek.

August 24, 1799. The Catawissa Monthly Meeting notes that a Monthly Meeting be established at Muncy, to be opened in October 1799 and to be called The Muncy Monthly Meeting. A minute dated

October 26, 1799 notes that Friends attended the opening Meeting. There were now two monthly meetings within the verge of Columbia County.

September 21, 1799. A proposal was made that a house be built at Berwick to be used as a meeting house and school as title to the lot appeared to be satisfactory. However title to the lot was not secured until 1810.

January 25, 1800. The committee to investigate sleeping during services reported they had given attention to the subject and suggested that "Friends watch over one another", signed by five members. This was indeed a fine example of brotherly love.

November 22, 1800. Aquilla Starr asks for the privilege of Berwick to hold meetings on First-day. Thomas Clayton, Thomas Linville, Job Hughes, Abel Roberts and Nathan Lee were asked to study the proposal and present a report.

December 27, 1800. The committee from the Catawissa Monthly Meeting agrees to an Indulged Meeting for Berwick.

January 24, 1801. A report notes that in February 1799, William Dawson, Treasurer of the Quarterly Meeting, gave 15 pounds for schools within the Monthly Meeting. This included schools at Catawissa, Roaring Creek, and two smaller ones within the limits.

February 21, 1801. Andrew Shinar appointed Overseer at Berwick.

April 25, 1801. Berwick Friends held their meeting and wish to hold it every First-day.

May 23, 1801. It was proposed to hold Preparative Meetings at same time Catawissa and Roaring Creek, instead of circular as now. This plan was approved.

September 26, 1801. Because of the difficulty of attending the Quarterly Meeting at Philadelphia, a committee was appointed to study relief with Muncy and Exeter.

April 24, 1802. Friends of Berwick ask to have their meeting continued and their request was granted.

Note: Between 1802 and 1804 there were many requests from members of Catawissa for certificates to move to other Meetings in Canada and Ohio.

January 21, 1804. The schools in this area have received 10 pounds additional to the 15 pounds received earlier. A committee asked the Quarterly Meeting for more money. They received \$32.

January 25, 1806. A committee of six men was appointed to study the need for a Quarterly Meeting in this area. Their report in May stated "proceed cautiously".

July 26, 1806. Benjamin Sharpless, Ellis Hughes, Thomas Clayton and Bezaleel Hayhurst were appointed to collect births and burials within the area of the Catawissa Monthly Meeting.

January 24, 1807. Many Quaker families were leaving Catawissa. This raised the question of continuing the Catawissa Monthly Meeting.

October 24, 1807. John Lloyd moves to Short Creek, Ohio.

December 26, 1807. Isaac Wiggins asks to be relieved as clerk. The Monthly Meeting appoints new Trustees for the Meeting House and Lot.

March 26, 1808. Benjamin Sharpless was appointed as clerk. Isaac Wiggins, William Watson, Robert Penrose, Rachel and Banone Penrose move to Younge Street, Canada.

May 21, 1808. New Trustees for the Meeting House and Lot at Roaring Creek are Jeremiah Hughes, Thomas Penrose and Bezaleel Hayhurst.

November 7, 1808. Note from Quarterly Meeting at Philadelphia, "That Meetings at Catawissa and Roaring Creek be connected into one Preparative Meeting held alternately - - - , and the said Preparative Meetings be joined to and become a branch of the Muncy Monthly Meeting - - - , which junction should be twelfth month next".

December 24, 1808. The Catawissa Monthly Meeting appointed Thomas Ellis, Benjamin Sharpless, Nathan Lee, Bezaleel Hayhurst and Robert Field to attend the Muncy Monthly Meeting with the minutes and records of this meeting. This was the last Monthly Meeting at Catawissa.

Note: The Catawissa Monthly Meeting was weakened and laid down because many families moved away. The Quakers moved to three locations, namely Younge Street, near Newmarket in Ontario, Canada, about 30 miles north of Toronto; Pelham near Fenwick in Ontario, about 15 miles west of Niagara Falls and Short Creek in Harrison County, Ohio about 15 miles northwest of Wheeling, West Virginia. The reason for their migration is not definitely known. Some believe it was an effort to get more and better land. Others believe many Quakers moved to Canada to avoid being drafted, as these were troublesome times before the War of 1812 with Great Britain.

MUNCY MONTHLY MEETING.

It will be remembered that the Muncy Monthly Meeting was set up by the Catawissa Monthly Meeting in October 1799. The first meeting of Catawissa and Roaring Creek with the Muncy Monthly Meeting was held on January 18, 1809. The Elkland Indulged Meeting was discontinued and the Queries were answered.

February 15, 1809. A committee was named to select Elders for Catawissa. Benjamin Sharpless was selected as clerk for the Muncy Monthly Meeting on May 24, 1809.

April 18, 1810. The committee has secured title to the lots in Berwick for a meeting house and school, and is asked to have the deeds recorded.

May 23, 1810. The Pine Grove (Loyal Sock) Indulged Meeting is continued. It is proposed to alternate the Monthly Meetings at Muncy and Fishing Creek. The Quarterly Meeting agreed to this plan on August 22, 1810.

January 23, 1811. A committee of 12 men was selected to consider nonattendance at meetings and extend labor to those deficient.

October 23, 1811. Moses Starr and Joseph Whitacre were elected Elders of the Muncy Meeting.

December 18, 1811. A committee was selected to promote, establish and superintend schools within the limits of the Monthly Meeting.

May 20, 1812. Nathan Lee was asked to write to the Monthly Meeting at Philadelphia and give them needed information in the case of David Owens.

August 19, 1812. Moses Lukens was elected as clerk of the Muncy Monthly Meeting and on February 11, 1813 Bezaleel Hayhurst and Henry Parker were selected as the new Elders.

April 21, 1813. The Muncy Meeting received a request from the Catawissa Preparative Meeting stating that in view of the great distance to the Muncy Meeting and the difficulty of attending the same, they request that a monthly meeting be established among them.

May 19, 1813, at Fishing Creek (Millville). The request from the Catawissa Preparative Meeting for a monthly meeting within the verge thereof was considered and it is concluded to appoint a committee to consider the subject.

June 23, 1813. The committee appointed to consider the request brought up from the Catawissa Preparative Meeting have attended to that services "and were much united in sentiment that it would tend to the benefit of society to set up a monthly meeting within the limits of that preparative meeting, to be held at Roaring Creek, which we submit to the monthly meeting". Signed by Samuel Carpenter and John Kester on June 17, 1813. This meeting concurs with this plan and directs the clerk to transmit a copy of this minute to the ensuing Quarterly Meeting at Philadelphia for approbation.

February 7, 1814. The Quarterly Meeting at Philadelphia approved the plans for a Monthly Meeting at Roaring Creek.

March 23, 1814. One of the representatives produced a minute from the Quarterly Meeting sanctioning the establishment of a Monthly

Meeting at Roaring Creek, and the meeting appoints nine men to take the necessary steps for the opening thereof.

April 20, 1814. The Muncy Monthly Meeting decides that the newly created monthly meeting shall be known as the "Roaring Creek Monthly Meeting", and shall be opened for the first time in sixth month (June) next. Catawissa suggested that this monthly meeting be composed of the Roaring Creek and Catawissa Preparative Meeting and that Berwick Indulged Meeting be attached to Catawissa.

ROARING CREEK MONTHLY MEETING.

Roaring Creek held their first monthly meeting on June 15, 1814.

July 13, 1814. Roaring Creek Monthly Meeting appointed Benjamin Sharpless as clerk and Thomas Ellis, Bezaleel Hayhurst, Joseph Millard, Jeremiah Hughes and Edward Linville as Oversears. For Elders they appointed Benjamin Sharpless, Thomas Ellis, Bezaleel Hayhurst and from the Women Friends, Mary Field, Susannah Hayhurst and Rachel Hibbs. The meeting directed that \$30 be collected to provide schooling for poor children within the limits of Philadelphia.

Note: The names of many men and women will be included in this history of the Roaring Creek Meeting, because these are the names of the early settlers in Roaring Creek Valley. Many names had to be omitted for lack of space.

August 17, 1814. The meeting appoints Benjamin Sharpless to record births and burials, Thomas Ellis to record certificates, and appoints six members "to extend labor to such Friends as are neglectful of the attendance of meetings".

Note: The Friends had always believed that their young men and women should not marry outside of their faith. However the minutes through the years contained many examples of this violation. One example will be given here to show how this situation was handled. At the meeting of October 12, 1814, it was reported that "John Lee had accomplished his marriage by the assistance of a Magistrate, with a woman not in membership with Friends". A committee of two men was appointed to "take an opportunity" with him on the occasion and report their sense to the next Monthly Meeting.

The Committee had an opportunity (interview) with Lee, and he presented them with an acknowledgement admitting and condemning his misconduct. He was therefore retained as a member. In other cases where a man refused to yield the committee prepared an "essay of testification" against his conduct which was read, approved, and signed and a copy delivered to him. If he still refused to change his mind he would loose his rights to membership.

Other misdeeds and shortcomings, which could lead to a hearing and possible dismissal, as recorded in the Roaring Creek Monthly Meeting minutes included training with the militia, taking strong drink to excess, making use of liquors at a vendue (public sale), neglecting attendance at meetings, nonpayment of debt, launching into trade beyond the man's ability to manage, et cetera.

If a woman married outside of the faith, the case was always handled by the Women Friends, who followed the same procedure as the men. However one man was always selected to accompany the women, probably to provide a horse and buggy for their transportation, as the Quaker homes were widely scattered. It is evident from the above that the Quakers were concerned, not only with the religious life of their members, but also with their day to day activities.

April 9, 1815. Jeremiah Hughes, Jason Hibbs, Joseph Hughes and Moses Starr were appointed Trustees of the Roaring Creek Meeting House and Lot.

November 12, 1815. Moses Starr and William Hughes were appointed to attend the Quarterly Meeting at Philadelphia with the answers to the Queries.

February 14, 1816. Joshua Lloyd requests certificate to Short Creek Monthly Meeting in Ohio.

April 10, 1816. The time of indulgence granted to Friends of Berwick has elapsed and further indulgence is granted until November.

July 17, 1816. The Roaring Creek Monthly Meeting collected \$40 for the schooling of poor Friends children.

February 12, 1817. Benjamin Sharpless and William Hughes are appointed to examine the treasurers accounts. At the next meeting they reported a balance of \$5.96.

November 12, 1817. A proposal was made to raise \$40 to pay the expenses of members attending the Quarterly Meeting at Philadelphia. It was felt that five dollars per member would be adequate.

February 10, 1819. The Monthly Meeting will raise \$60 for the relief of the poor.

April 14, 1819. Joseph Hayhurst and Peninnah Field declare their intention of getting married.

May 12, 1819. Three copies of the last Yearly Meeting have been received, one of which was read, and the others distributed as usual. John Eves has agreed to take two of Sarah Yarnalls children, Rebecca and John, until they are 16 years of age, and will give them nine months schooling, for which this meeting will pay Eves \$20 and will pay the teacher for their schooling.

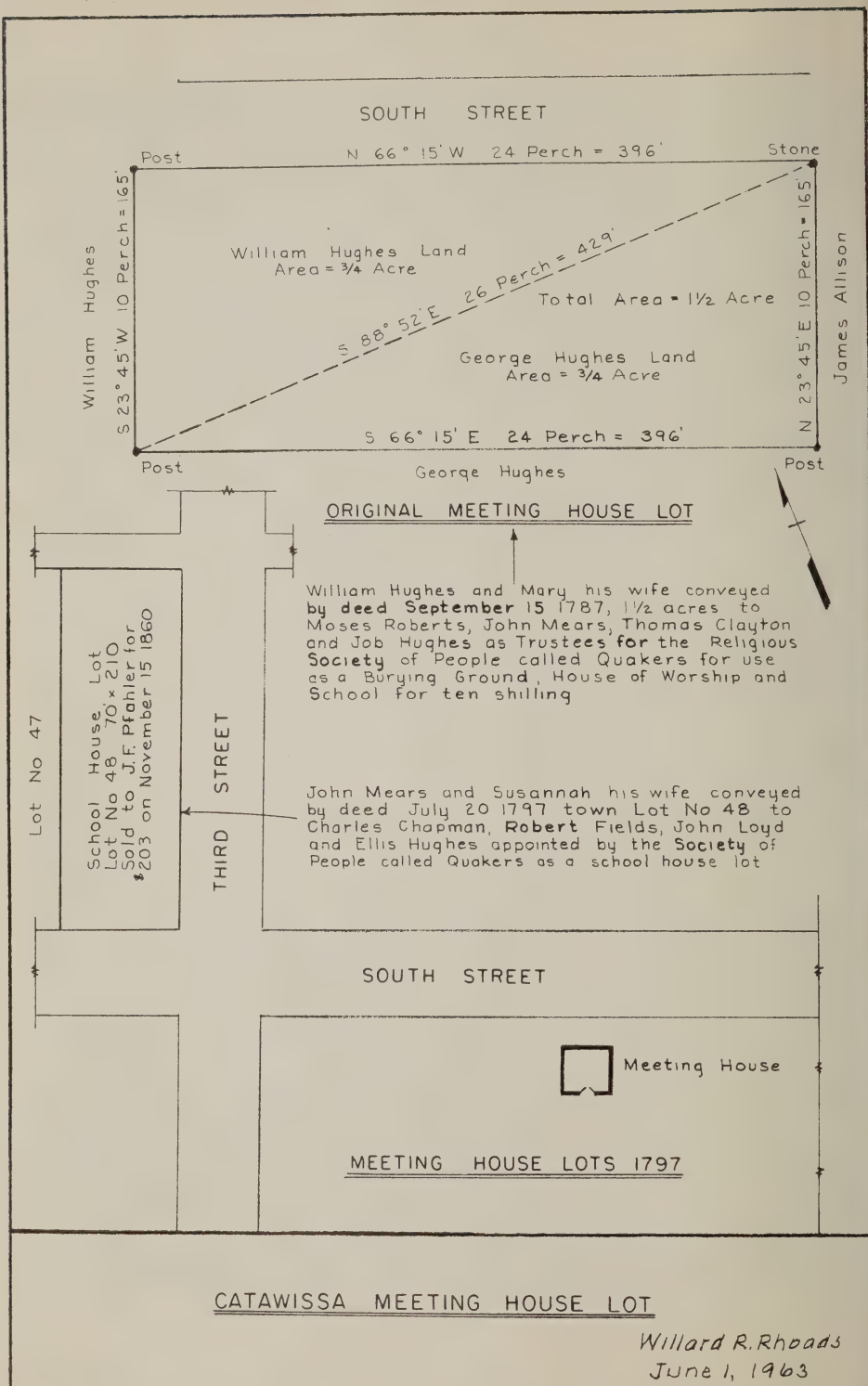
March 15, 1820. Elizabeth Hughes requests a certificate for her son Charles, a minor, to Gwynedd Monthly Meeting.

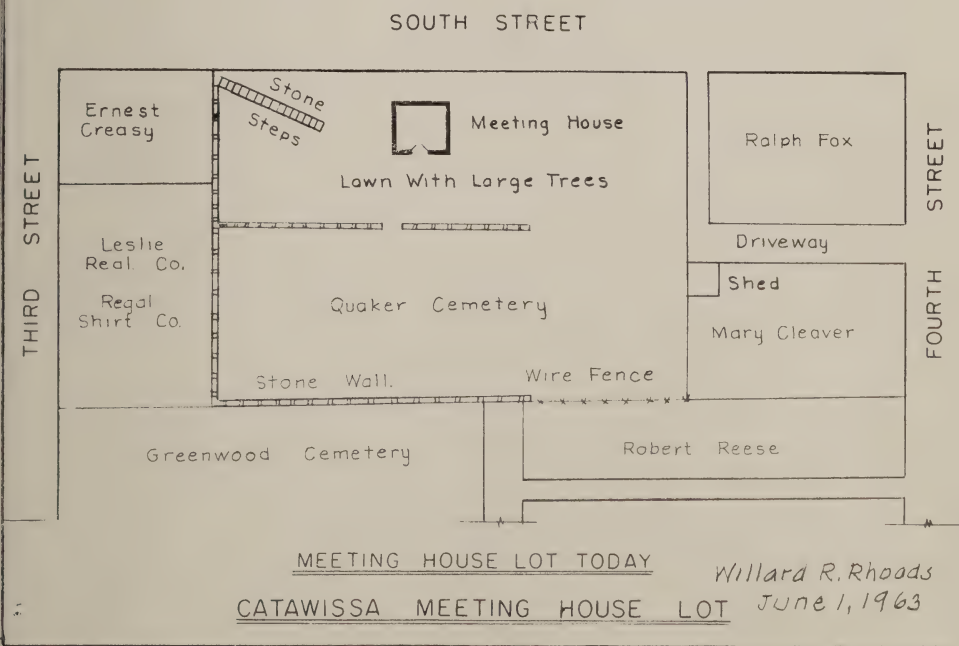
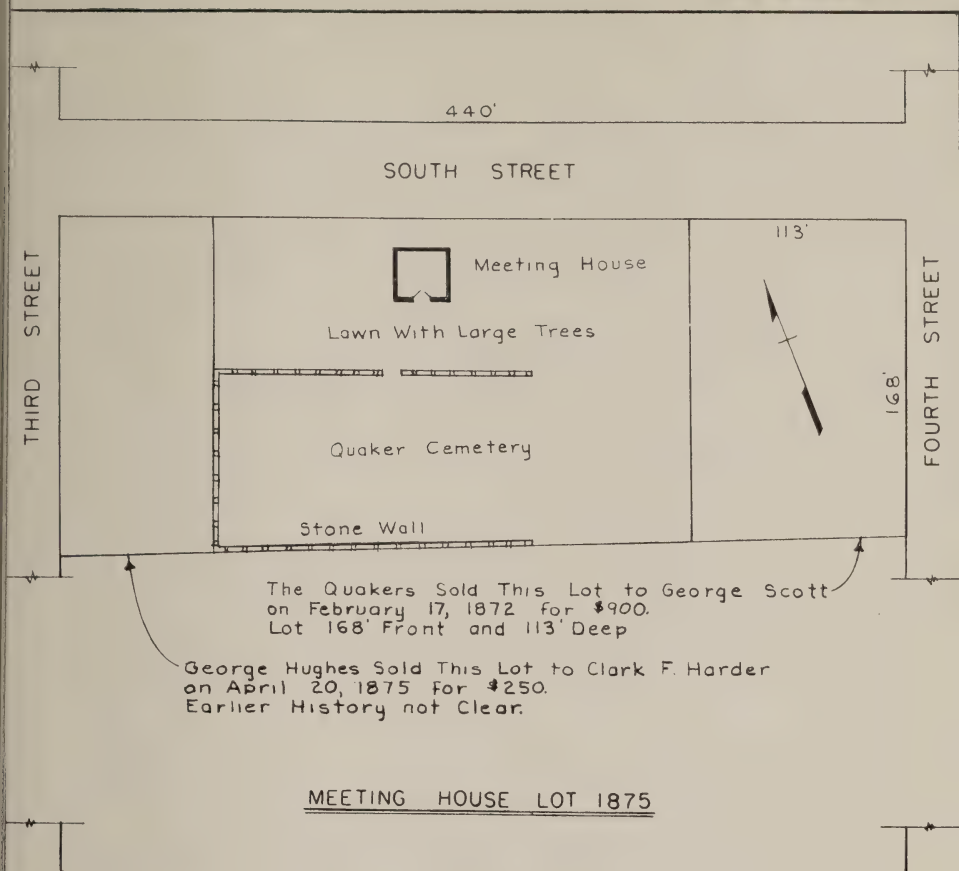


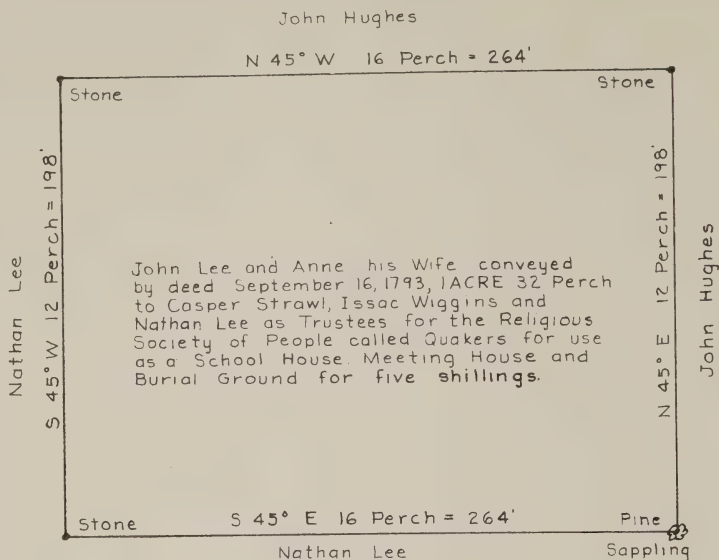
Catwisa Quaker Meeting House. Erected 1780 or 1790.



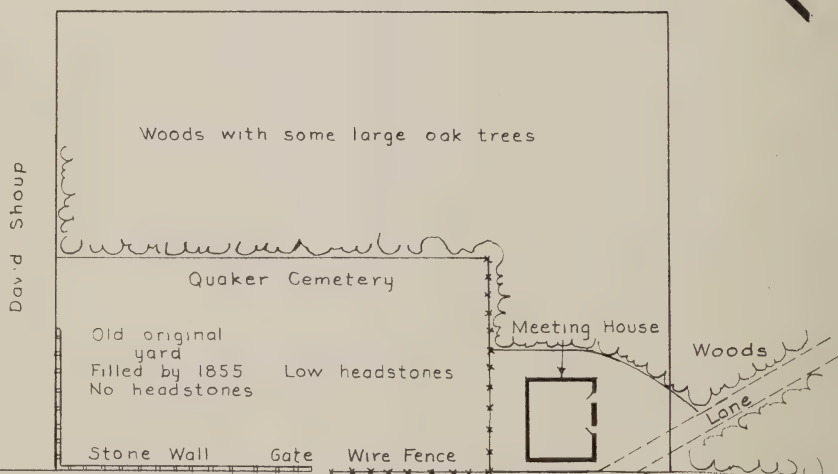
Roaring Creek Quaker Meeting House.—Erected 1796.







ORIGINAL MEETING HOUSE LOT



MEETING HOUSE LOT TODAY

← To Slabtown PUBLIC ROAD To Newlin →

Opened August 1795

ROARING CREEK MEETING HOUSE LOT

Willard R. Rhoads
June 1, 1963





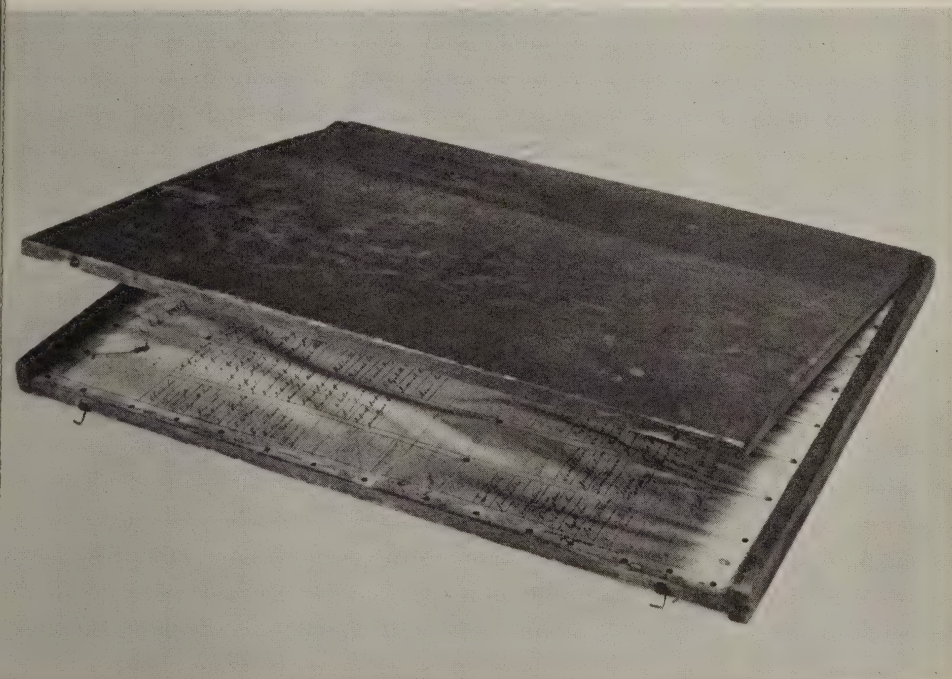
Millville Quaker Meeting House



Greenwood Quaker Meeting House.



Roaring Creek Quaker Meeting House

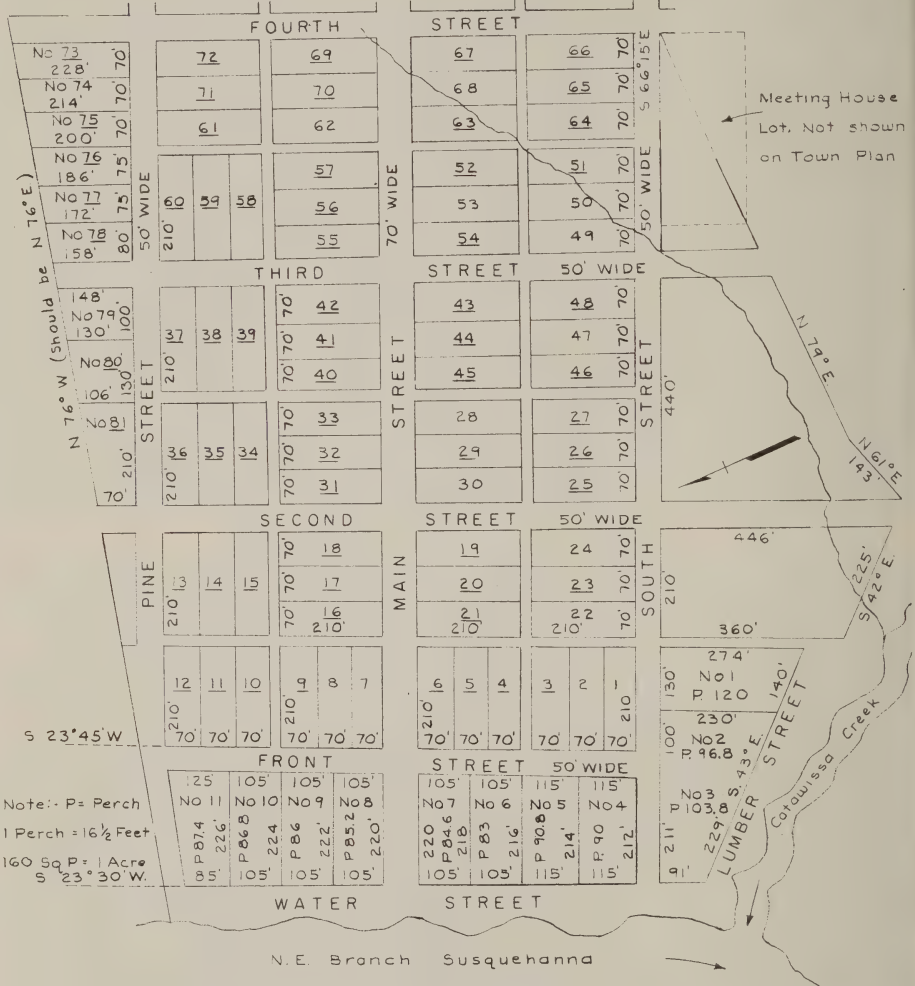


Roaring Creek Quaker Cemetery Map and Case.

QUAKER MEETING HISTORY

Note:- Data for Town Plan obtained
from Deed Book at Court
House, Bloomsburg, Pa.

Note:- On April 8 1789 William Hughes sold
65 Lots Underlined as follows 3 in the
Town Plan to John Mears for 130 Pounds.



TOWN PLAN
OF HUGHESBURG—NOW CATAWISSA
LAID OUT IN 1786
BY WILLIAM HUGHES QUAKER

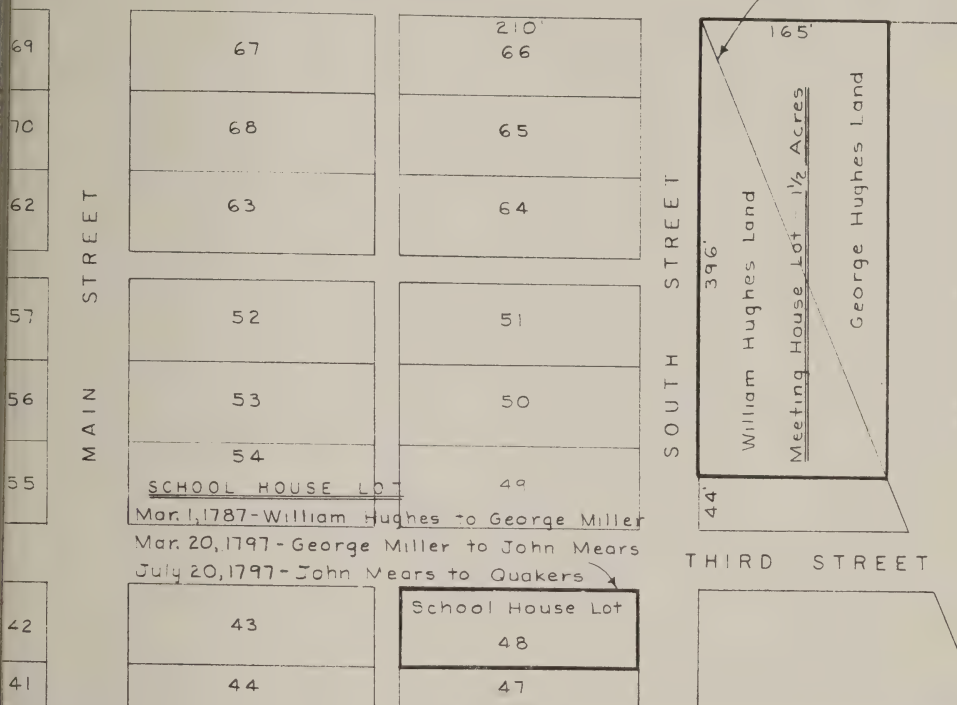
Willard R. Rhoads
June 1, 1963

MILL ST.

Note:- The "Old Reading Road"-now Mill Street ended at Fourth and Main Streets Hughesburg. Opened August 1789

FOURTH STREET

Limits of Town Plan

ORIGINAL LAND GRANT

Feb. 14 1770- Pennsylvania Proprietors to Edward and Joseph Shippen. 282 1/4 A.
May 1, 1773- Edward and Joseph Shippen to Ellis Hughes. 282 1/4 A.

TOWN PLAN OF HUGHESBURG

June 27, 1778- Ellis Hughes to William Hughes. Part of above or 92 1/4 A.
1786- Town Plan of Hughesburg laid out by William Hughes.
Sept. 15, 1787- William Hughes deeded Meeting House Lot to Quakers.

AREA OUTSIDE OF TOWN PLAN

May 1, 1773- Edward and Joseph Shippen to Ellis Hughes 282 1/4 A.
Ellis Hughes to Job Hughes 100 A.
Job Hughes to George Hughes 100 A.
Sept. 15, 1787- George Hughes to William Hughes
William Hughes now had 1 1/2 A. which he deeded to the Quakers.
Included 1/2 Meeting House Lot or 3/4 Acre

QUAKER MEETING HOUSE AND SCHOOL LOTSCATAWISSA PA.

Willard R. Rhoads
June 1, 1963

October 11, 1820. The question of alternating Monthly Meetings between Roaring Creek and Muncy was discussed by committees from both meetings, and it was decided that such a plan was not desirable.

November 15, 1820. John Hughes of Roaring Creek Meeting requests a certificate to Younge Street Monthly Meeting in Canada.

January 17, 1821. Catawissa Preparative Meeting reports that Berwick Friends propose holding the Monthly Meeting at Catawissa instead of at Roaring Creek. Deferred to next Monthly Meeting.

February 14, 1821. It was agreed to alternate the Monthly Meetings between Roaring Creek and Catawissa, and hold the first meeting at Catawissa in June.

Note: From June 1821 until April 1846 the Roaring Creek Monthly Meeting alternated between Roaring Creek and Catawissa. This was common practice as was noted earlier when Exeter Monthly Meeting alternated between Exeter and Maiden Creek.

June 13, 1821. The first Monthly Meeting was held at Catawissa on this date. An Essay of Certification recommending Solomon Coles as a member of Robeson Monthly Meeting was read, approved, signed, recorded and sent to that meeting.

July 11, 1821 at Roaring Creek. A committee from Muncy Monthly Meeting attended and expressed a concern that a Quarterly Meeting be established "on this side of the mountain". A committee of eight members was appointed to meet with the Muncy committee.

November 19, 1821 at Roaring Creek. Berwick Friends request a further continuance of their Indulged Meeting. It was granted to October 1822.

January 16, 1822 at Roaring Creek. One school is taught by a Friend at Catawissa.

February 13, 1822 at Catawissa. The Meeting will raise \$20 to provide for the necessities of the poor.

October 16, 1822 at Catawissa. Berwick Friends request to have an Established Meeting at that place. However the committee who have the care of the Berwick Meeting feel they should continue another year as an Indulged Meeting.

Note: The meaning of an Established Meeting is not clear. Swarthmore Historical Library informs the author that an Established Meeting can be either a Preparative or a Monthly Meeting with authority to keep birth, marriage and other such records, which an Indulged Meeting is not authorized to do. In 1850 the Half Yearly Meeting at Fishing Creek (Millville) set up a Preparative Meeting at both Berwick and Shamokin.

January 15, 1823 at Roaring Creek. The request of Berwick Friends to have an Established Meeting on first and fifth day of the week, appears to have nothing in the way of their request being granted.

February 12, 1823 at Catawissa. The Quarterly Meeting on February 3, 1823, granted Berwick an Established Meeting to be known as the Berwick Meeting to be opened on the First-day (Sunday) of June.

May 14, 1823 at Roaring Creek. The recorder of the minutes of the Monthly Meeting should be paid nine dollars for recording 150 pages of minutes, or six cents per page.

July 16, 1823 at Roaring Creek. Hannah Irwin is admitted into membership at the Younge Street, Canada, Monthly Meeting.

November 10, 1824 at Roaring Creek. Amos Davis requests that his three minor children come under care of Friends. They are received into membership.

September 14, 1825. This meeting is informed that a Woman Friend requires aid. It is concluded to raise \$50 for her.

November 16, 1825 at Roaring Creek. Rowland Hughes wishes to be released from the care of the schooling of poor children.

November 15, 1826 at Roaring Creek. It is proposed to raise \$50 for the relief of the poor.

February 14, 1827 at Catawissa. A committee of six Friends was appointed to consider the propriety of continuing or discontinuing this meeting. At the March Meeting it was decided to continue the meeting.

September 10, 1828 at Roaring Creek. Concerning the subject of the late separation of Friends, this Meeting requests to become a Branch of the Quarterly Meeting of Friends to be held at Cherry Street Philadelphia.

Note: This request was granted and the Roaring Creek Monthly Meeting became a member of the Hicksite Branch which was held at Cherry Street.

THE SEPARATION.

Throughout their history the Quakers had been against war and in favor of peace, but at times they had their own internal trouble. Their greatest difference came in 1827-28 which became known as the Great Separation. Elias Hicks (1748-1830) born in Hempstead, Long Island, New York, of a Quaker family started out as an itinerant minister but developed into a strong effective speaker, with a warm personal appeal to Friends. He was opposed to creed, the authority of the Elders and took an extreme view favoring the "Inner Light", yielding small place to the Historical Jesus, the Bible or anything outward. In other words Hicks felt the Quakers were becoming too liberal in their views and worship, and held that they should return to the simple belief of the Inner Light as taught by George Fox.

At the Yearly Meeting in Philadelphia in 1827, the two factions came to a separation; those following Hicks were known as "Hicksites"

while those who remained true to the old faith were known as "Orthodox". As a result of this difference all the Monthly Meetings in the region were literally forced into deciding what faction they would follow. It was later observed that, in general, the rural areas followed Hicks, while the urban areas held to the Orthodox. In 1946, after 119 years of separation steps were taken to unite and today they are well on their way in returning to the same fold.

Elias Hicks spoke at the Roaring Creek and Catawissa Meetings and both followed his teachings, which became known as the "Religious Society of Friends".

In Philadelphia the Orthodox center remained at Third and Arch Streets, but the Hicksites established their center at Cherry and 15th Street. This building extends from Cherry to Race Street, and was generally known as the Race Street Center. These centers are still in active use today.

December 17, 1828 at Catawissa. It was proposed to raise \$30 from members of the Roaring Creek, Catawissa and Berwick Meetings for the use of the poor.

January 14, 1829 at Roaring Creek. Friends of Philadelphia have forwarded a considerable number of books as a library for members and friends in the neighborhood. It was later decided that books could be held from one Monthly Meeting to the next.

December 16, 1829 at Catawissa. Balance in the treasury is \$7.29.

May 16, 1832 at Roaring Creek. Benjamin Sharpless attended the Quarterly Meeting at Philadelphia with the answers to the Queries and returned with six copies of our Discipline, ten copies of the extracts of the yearly Meeting and fifty copies of John Comly's Epistles. John Comly was a minister and assistant clerk of the Philadelphia Yearly Meeting. He spoke at Roaring Creek and was warmly welcomed because he had relatives—the Hamptons—in the valley.

September 12, 1832 at Roaring Creek. Elida John of Shamokin requests to come under care of the Friends. He was accepted November 14, 1832.

Note: This is the first mention of the John Family, a famous Quaker family that settled in Shamokin (later Ralpho) Township in the region around Elysburg, Pa. The family played a prominent role in the Shamokin, Catawissa and Roaring Creek Quaker Meetings, and many members of the family served as clerks and officers of the Monthly Meetings. In addition the family furnished many Quaker ministers. For more of the John Family see the sketch of Shamokin on page 64.

January 16, 1833 at Roaring Creek. Muncy Monthly Meeting suggests establishing a Quarterly Meeting composed of Friends of Maiden Creek, Muncy and Roaring Creek. The plan was not considered desirable. Roaring Creek then proposed a Half Yearly Meeting to be held

at Fishing Creek (Millville), to be composed of Muncy and Roaring Creek Monthly Meetings. This meeting was granted by the Yearly Meeting in 1834 and was known as the "Fishing Creek Half Yearly Meeting".

April 10, 1833 at Catawissa. Bezaleel and Joseph Hayhurst, William Ellis and Abisha Thomas were appointed as Trustees for the Catawissa Meeting House property.

September 11, 1833 at Roaring Creek. Perry John of Bear Gap wishes to come under care of Friends. He was received into membership on October 16, 1833.

December 11, 1833 at Catawissa. Benjamin Sharpless was re-elected as clerk of the Roaring Creek Monthly Meeting.

January 15, 1834 at Roaring Creek. The committee on the subject of schools reports that there are only 16 children of Friends, between the ages of 5 and 16, within the limits of our Monthly Meeting, and they are in a very scattered situation.

Note: Pennsylvania passed the Public School Act in 1834, and the Yearly Meeting of the Friends inquired as to the number of children in the Monthly Meeting areas, receiving the above answer from Roaring Creek.

July 16, 1834 at Roaring Creek. The Queries for this quarter are directed to be forwarded to the Half Yearly Meeting to be held at Fishing Creek (Millville) in the ninth month next, (September 1834), and Edward Linville and Benjamin Sharpless are appointed to attend therewith.

April 15, 1835 at Catawissa. Reuben John of Bear Gap requests to come under care of the Friends. He was received into membership on May 13, 1835.

August 12, 1835 at Catawissa. Elida John was selected as clerk of the Roaring Creek Monthly Meeting and Sarah, his wife also joined the Meeting on November 11, 1835.

January 13, 1836 at Roaring Creek. Edward Linville and Bezaleel Hayhurst from the men and Mary Linville and Mary Ellis from the Women Friends were elected as Elders of the Roaring Creek Monthly Meeting at this time. Eliza S. John was received into membership of the Friends on July 13, 1836.

February 13, 1839 at Catawissa. Elida John and Sarah Hughes are appointed as Elders in addition to those who stand already appointed.

May 13, 1840 at Roaring Creek. Benjamin Sharpless and Elida John confer with the Roaring Creek Preparative Meeting regarding the straightened situation and recommended that their Preparative (Sunday) and mid-week meetings be discontinued and that members be attached to Catawissa Preparative Meeting. They also recommended

that the Monthly Meeting be held at Catawissa and be known as the Catawissa Monthly Meeting.

Note: The reason for the straightened situation is not recorded in the minutes but appears to be lack of members. However the suggestion was not carried out.

October 14, 1840 at Catawissa. Shamokin Friends requested an Indulged Meeting for worship on the first day of the week (Sunday) in a school house near Asa T. John's for the ensuing six months. The request was granted and Benjamin Sharpless and William Thomas were appointed to attend the opening meeting in November. Women Friends Mary Ellis and Sarah Hughes were appointed to join with the men to have oversight of the meeting.

Note: The Shamokin Meeting was named for Shamokin Township in Northumberland County, and in general covered the area around Elysburg. During February 1883 the eastern portion of the township was set up as Ralpho Township and the name of the Friends Meeting was changed to Bear Gap.

December 16, 1840 at Roaring Creek. It was agreed that the hour of worship on First-day be changed from eleven in the morning to half past three in the afternoon for the Roaring Creek Preparative Meeting.

January 13, 1841 at Roaring Creek. Abia John of Shamokin requests to come under care of Friends. He was admitted to membership on March 17, 1841.

June 16, 1841 at Catawissa. Moses Starr was ordered to transfer the Roaring Creek Meeting House and Lot to the new Trustees, John Hughes, Reuben John, Samuel Hampton and Judah Cherrington. The deed of Trust was dated September 15, 1841.

July 14, 1841 at Roaring Creek. The following Friends were named as Overseers for the Roaring Creek Monthly Meeting: William Thomas, Reuben John, Perry John and Benjamin Sharpless.

August 11, 1841 at Catawissa. Elida John is directed to take charge of the scattered meeting records, as well as the library.

September 15, 1841 at Roaring Creek. The following Friends were named as Elders: Elida John, Samuel Hampton, Benjamin Sharpless, Mary Ellis, Mary Linville and Sarah Hughes.

April 13, 1842 at Catawissa. Shamokin Friends request permission to hold their meeting another year from next Monthly Meeting, and this request was granted.

December 14, 1842 at Catawissa. Shamokin Friends request privilege of holding mid-week meetings on fifth-day (Thursday) at the homes of Perry John, Elida John and Asa T. John in rotation, which was granted to them.

February 8, 1843 at Catawissa. Andrew Shinar is in needy circumstances and this meeting directs that \$30 be raised to render such relief as he may need. Rebecca John, a Gospel Minister, and Perry John husband of Rebecca wishes to join her in paying a religious visit to the families of the Roaring Creek Monthly Meeting. At this time quite a few people, mostly from Shamokin Township around Elysburg, made request to come under the care of the Friends.

June 14, 1843 at Catawissa. Reuben John of Shamokin, was elected as a Gospel Minister, and a notice was sent to the Half Yearly Meeting at Fishing Creek where his appointment was confirmed.

July 12, 1843 at Roaring Creek. This Meeting continues the Indulged Meeting of Shamokin Friends for another year.

November 15, 1843 at Roaring Creek. Shamokin Friends report they have no suitable place to hold their meetings. A committee of eight men was appointed to help them find a site for a meeting house.

December 13, 1843 at Roaring Creek. The committee appointed to assist Shamokin Friends to find a suitable site for a meeting house report that Asa T. John offers one acre of ground from his farm for the use of a meeting house and grave yard, reserving 60 perch until needed by the Meeting. Signed by Judah Cherrington, Abisha Thomas, Mahlon Hicks, Emily Thomas and Asa T. John.

January 17, 1844 at Roaring Creek. Elida John, Hiram John, Perry John and Asa T. John were named to build a meeting house and enclose the burying ground for the Shamokin Meeting.

March 13, 1844 at Roaring Creek. Elida John is selected as clerk of the Roaring Creek Monthly Meeting and Hiram John is selected as his assistant.

Note: It must become apparent to the reader that the John Family of Shamokin (Elysburg) injected life and vitality into the Roaring Creek Monthly Meeting.

April 10, 1844 at Catawissa. Hiram John was appointed to record marriages and removal certificates for those who moved away, in place of Joseph Hayhurst.

June 12, 1844 at Catawissa. Rebecca John expresses a concern (desire) to attend next Yearly Meeting at Baltimore. Sarah H. John reports she would like to accompany Rebecca and the request is granted.

September 11, 1844 at Roaring Creek. Samuel Hampton and Reuben John are appointed to take charge of the Roaring Creek Meeting House and bring up to date the births, deaths and ages of deceased Friends.

November 13, 1844 at Roaring Creek. Perry John, Joseph Pelkington and Samuel Hampton are appointed to take charge of the Monthly Meeting library and change rules and regulations as needed.

January 15, 1845 at Roaring Creek. Rebecca John had a concern (desire) to visit families of Friends composing the Muncy Monthly Meeting and the request was granted.

February 12, 1845 at Catawissa. Friends of Roaring Creek stated that they tried to get to their Preparative (Sunday) Meeting but were prevented by great snow banks. The library Committee reported that books could be held for one month and renewed, and asked for five dollars to purchase a book-case.

April 16, 1845 at Catawissa. Shamokin Friends report that "the time has arrived to establish a Shamokin Meeting".

August 13, 1845 at Catawissa. The Shamokin Meeting should be established and directs that it be started the first Sunday in September and appoints Benjamin Sharpless, Reuben John and Samuel Hampton to attend the first meeting. Forty copies of "A Mite in the Treasury" by David Hale were received and distributed.

November 12, 1845 at Roaring Creek. Benjamin Sharpless, Samuel Hampton, Perry John and Mahlon Hicks were appointed Overseers; Benjamin Sharpless, William Thomas, Samuel Hampton, Elida John and Women Friends, Mary Linville, Mary Ellis, Sarah Pelkington, Sarah H. John and Martha Lee were selected as Elders for the Roaring Creek Monthly Meeting.

December 17, 1845 at Catawissa. The Annual Queries record that "a Meeting has been settled in Shamokin Township near Bear Gap, on first (Sunday) and fifth (Thursday) days at 11:00 o'clock and called the Shamokin Meeting".

January 14, 1846 at Roaring Creek. The Catawissa Preparative Meeting reports that it might be desirable to hold Preparative Meetings alternately at Catawissa and Shamokin. A committee of six men was appointed to investigate the plan.

March 11, 1846 at Roaring Creek. A committee of six, including Mahlon Hicks, Reuben John, Joseph Pelkington, Sarah H. John. Emily Thomas and Elizabeth Johnson agree "that the Preparative Meetings be held alternately at Catawissa and Shamokin Meeting Houses - - - -". This plan was adopted at the next meeting held April 15, 1846, and the meetings were held at Shamokin in the second, fourth, eighth and tenth months.

March 17, 1847 at Roaring Creek. Elida John, Joseph Pelkington, Mahlon Hicks and Samuel Hampton were appointed to receive contributions for the relief of the destitute in Ireland and Scotland. This meeting also protested the use of Columbia County tax money toward defraying the expenses of a Volunteer Company from Danville sent to Pittsburgh and ordered this notice to be published in a county paper.

June 16, 1847 at Catawissa. A total of \$72.25 was collected for the sufferers of Ireland and was sent to the Yearly Meeting.

Note: This was the great Irish famine of 1846-47 when Friends raised 200,000 pounds for their relief.

November 10, 1847 at Roaring Creek. Hiram John and Perry John reported to the Monthly Meeting on the subject of parades in our grave yards, that in accordance with Friends order, no parade at funerals nor the introduction of hireling ministers to officiate in the yard should be allowed.

September 12, 1849 at Roaring Creek. It was proposed to hold Monthly Meetings in rotation at Catawissa, Berwick, Shamokin and Roaring Creek.

January 16, 1850. The representatives of the Half Yearly Meeting at Fishing Creek agreed to establish Preparative Meetings at Berwick and Shamokin, following the proposal of September 12, 1849. The Roaring Creek Monthly Meeting was held in rotation at Catawissa on February 13th, at Berwick on March 13th, at Shamokin on April 10th and at Roaring Creek on May 15th, 1850. At the May 15th meeting Joseph Pelkington was selected as clerk for the Monthly Meeting.

August 13, 1851 at Shamokin. The children of Friends are subjected to unprofitable ceremonies and exposed to bad examples in the public schools.

Note: From this statement it would appear that the Friends were not satisfied with the work of the public schools, but the minutes do not record any change.

March 17, 1852 at Berwick. New Trustees were appointed for the Catawissa Meeting House and school property.

May 10, 1852. Abishai Thomas sole surviving Trustee now in membership of the Society called "Quakers" belonging to and within the compass of the Roaring Creek Monthly Meeting now held circular at Roaring Creek Catawissa, Berwick and Shamokin, executed a Deed of Trust with Joseph Pelkington, Reuben John and Elida John to have and to hold the Lot for the use of the Meeting House, and for no other purpose whatsoever.

November 15, 1854 at Berwick. Edwin John was appointed Clerk for the Roaring Creek Monthly Meeting.

November 14, 1855 at Berwick. It was suggested that the Catawissa Preparative Meeting be "laid down" (discontinued), and the monthly Meeting united in agreement. It was referred to the Fishing Creek Half Yearly Meeting for approval. The minutes do not refer to this subject again and it must therefore be assumed that the Catawissa Preparative Meeting was laid down. However Catawissa remained as a member of the Roaring Creek Monthly Meeting until the Monthly Meeting was laid down in 1917. It is also possible that Catawissa may have held First-day Meetings at the homes of members as was later done at Roaring Creek.

June 10, 1856. Perry John was recommended as a Minister for the Roaring Creek Monthly Meeting. This was always considered to be a high honor among the Friends.

October 13, 1858. An application was made to the Court of Common Pleas at Bloomsburgh for permission to sell the school house lot (No. 48) at Catawissa.

November 10, 1858 at Berwick. Mary Emma Walters was received into membership of the Roaring Creek Monthly Meeting.

December 10, 1859 at Catawissa. Friends noted that an objectionable monument had been placed in the Roaring Creek burial ground. A large head stone was later removed.

November 12, 1860 at Shamokin. The school house lot (No. 48) at Catawissa was sold on November 15, 1860, to J. F. Pfahler for \$203. The lot has been divided and is now owned by Wilbur and Hazle Fleming and Christine Baldy.

January 16, 1861 at Roaring Creek. The Half Yearly Meeting at Fishing Creek agreed to "lay down" the Roaring Creek mid-weekly Meeting. Enoch Kester and Samuel Hampton were ordered to take charge of the Roaring Creek Meeting House and burying ground.

November 17, 1866 at Berwick. The proposal was made to lay down the Preparative Meeting at Berwick. The plan was not carried out at this time.

October 14, 1869 at Catawissa. It was proposed to hold the Roaring Creek Preparative Meeting alternately at the homes of Mary Ann Cherrington, wife of Lawson Hughes, and at the home of Enoch Kester, who was the husband of Ruth Ann, sister of Mary Ann Cherrington above.

Note: The above minute is a proposal and may not have been carried out at this time, but does indicate that meetings would soon be held in private homes. Much uncertainty exists about the time when First-day (Sunday) Meetings were no longer held in the Meeting House at Roaring Creek, but were held in private homes. J. H. Battle in the History of Columbia and Montour Counties states on page 306, "Friends in the vicinity of the Roaring Creek Meeting House have had regular meetings until a few years ago. For 90 years it was a place of worship". Written in 1887 this would give around 1884 as the year of ending. Older citizens remember when meetings were held at the homes of Mary Ann Hughes, Ruth Ann Kester, widow of Enoch Kester at Mill Grove and William John at Bear Gap.

The Meeting House was later used for reunions, funerals and special occasions, and may have been used at times for Monthly Meetings. In 1916 Fishing Creek reported to the Philadelphia Yearly Meeting, "Roaring Creek has discontinued all Meetings except once a month, and these are held at Roaring Creek, except in sixth month when they meet at Catawissa."

June 16, 1869 at Catawissa. It was decided that the Berwick Meeting should be laid down.

July 14, 1869 at Berwick. The Half Yearly Meeting at Fishing Creek united with the plan to lay down the meeting for worship at Berwick, and the Preparative Meeting was laid down.

October 13, 1869. It was agreed to continue Monthly Meetings in rotation at Roaring Creek, Catawissa and Shamokin.

April 16, 1870 at Shamokin. The Court appointed a jury to view the placing of a road through the lot adjoining the grave yard at Catawissa. A year later they received \$100 damage for allowing the road.

November 18, 1871 at Catawissa. Owen Cherrington was called for "marriage out of the Quaker Faith". Two men had an opportunity with Owen, but he manifested no desire to return and an "essay of testification" was prepared against him and he was dropped as a member.

Note: Owen Cherrington married Elizabeth Rarig, daughter of Elias Rarig, and a sister to Mrs. Jacob Hoffman. Judah Cherrington, father of Owen, had opened a store in Mill Grove in 1859, and Owen after his marriage operated the store. Around 1887, Owen and Elizabeth (Betsey) donated the tract of land for the Reformed church at Mill Grove.

January 20, 1872 at Roaring Creek. The Monthly Meeting received permission from the Court to sell a plot of ground, part of the Catawissa Meeting House property, 168 feet front and 113 feet deep, fronting on Fourth Street.

February 17, 1872 at Catawissa. The above lot was sold to George Scott for \$900. This lot was later divided and is now owned by Ralph Fox and Mary Cleaver.

May 25, 1872 at Roaring Creek. William Sharpless was paid \$4.00 per year as a caretaker, to open the door and make fires at the Meeting House.

January 18, 1873 at Roaring Creek. Three Memorials were received from the Yearly Meeting as follows; Against Capital Punishment, Against War and Against Sale of Spirituous Liquors.

February 14, 1874 at Catawissa. A fence was built between the lots of Scott and the Meeting House property at a cost of \$15.82.

June 13, 1874 at Catawissa. Enoch Kester, Abia John, Ruth Ann Kester and Mary Emma Walters were elected as Elders of the Roaring Creek Monthly Meeting.

July 18, 1874 at Catawissa. C. B. Jackson asks the Monthly Meeting that control of the burying ground at Berwick be given to certain officers to convert into a public cemetery. The request was refused.

February 12, 1876 at Catawissa. The Meeting House at Berwick was repaired at a cost of \$21.36.

July 15, 1876 at Catawissa. Benjamin Hicks wishes to rent the Meeting House at Berwick for school purposes.

October 14, 1876 at Catawissa. The Meeting House at Berwick was rented for school purposes for five months for \$30.

April 13, 1878 at Shamokin. Adam Dimmick paid \$65.58 interest on judgment due this Meeting.

May 22, 1880 at Catawissa. Enoch Kester repaired the Meeting House at Roaring Creek, at a cost of \$109 which was raised by subscription.

September 17, 1881 at Roaring Creek. The Meeting House at Berwick was rented for school purposes at \$60 per year.

December 17, 1881 at Shamokin. The Roaring Creek Monthly Meeting paid \$25 toward the rebuilding of the Main Building at Swarthmore College near Philadelphia, which was destroyed by fire on September 25, 1881.

April 15, 1882 at Shamokin. The Berwick Meeting House was leased for school purposes for three years at \$65 per year.

February 17, 1883 at Shamokin. The name of the Shamokin Meeting was changed to the Bear Gap Meeting. On February 5, 1883, the name of the eastern part of Shamokin Township was changed to Ralphy Township, the present name.

August 15, 1885 at Bear Gap. Griffith John, William John, J. C. Kester and T. Elwood Kester were named as Trustees for the Roaring Creek Monthly Meeting.

January 15, 1887 at Bear Gap. Charles C. Evans wishes to purchase the Berwick Meeting House and Lot now owned by the Roaring Creek Monthly Meeting.

June 21, 1887 at Catawissa. The Berwick Meeting House property was sold at public sale on June 4, 1887 for \$1850. The name of the purchaser was not given in the minutes, but from other sources was known to be Judge Charles C. Evans.

September 17, 1887 at Roaring Creek. A bill of \$26.29 was paid for repairing the grave yard fence at Roaring Creek.

Note: During 1890 Mary Emma Walter came from Elysburg to Catawissa to care for the Friends Meeting House. She cleaned the interior and improved the grounds, and worshiped in the log meeting house, either alone or with Friends for many years. She died on March 24, 1930, and rests in the cemetery near her beloved Meeting House.

October 16, 1893 at Roaring Creek. The sum of \$23.50 was turned over to C. W. Harder for repairs to the Catawissa Meeting House.

April 18, 1897 at Bear Gap. Mary Emma Walter asks for the establishment of a Preparative Meeting at Catawissa. At the May meeting

it was noted that "the way does not open for a Preparative Meeting at Catawissa".

December 18, 1898 at Bear Gap. Ruthanna Kester, Mary Emma Walter, Griffith John and William John were elected as Elders for the Roaring Creek Monthly Meeting.

August 18, 1901 at Bear Gap. The Meeting asks for \$150 to repair the Meeting Houses at Roaring Creek, Catawissa and Bear Gap.

May 24, 1903 at Roaring Creek. Anna L. Kester wishes to marry a man not of the Quaker Faith, and asks to be continued as a member.

Note: This request was granted and she was married to Reuben Beaver of Aristes. It is interesting to note that the attitude of the Quakers on the question of marrying outside of the Faith had changed since the marriage of Owen Cherrington who was dropped. Now permission could be secured for such a marriage. Anna Kester had taught school at the one room school at Newlin in 1893-94 and again during 1900-02, where the author was one of her pupils.

February 12, 1905 at Bear Gap. Araminta Kester was appointed as an Elder of the Roaring Creek Monthly Meeting.

March 19, 1905 at Bear Gap. Mary A. John plans to marry J. Omar Heritage of Mickleton, New Jersey. Araminta Kester and T. Elwood Kester are asked to attend the wedding at Woodbury Monthly Meeting.

May 24, 1908 at Roaring Creek. William John is sent from the Half Yearly Meeting at Millville, as a Quaker Minister.

August 3, 1913 at Bear Gap. Griffith John resigns as clerk of the Roaring Creek Monthly Meeting and Anna (Kester) Beaver is appointed in his place.

June 14, 1914 at Catawissa. Ellen (Mrs. Grant) Beaver and Mary Kester are appointed to attend the Half Yearly Meeting at Millville with the answers to the Queries.

September 19, 1915 at Roaring Creek. Ellen (Mrs. Grant) Beaver was appointed as clerk to fill the vacancy caused by the death of Anna Beaver on August 22, 1915.

August 19, 1917 at Roaring Creek. This is the last minute recorded in the minute book of the Roaring Creek Monthly Meeting, and is as follows:—"It was the judgment of this Monthly Meeting that the \$500 in our hands be kept and applied to purposes of caring for our grave yards". There was no mention of laying down the Meeting or any other statement.

Note: The last Meeting at Bear Gap, as recorded in the minute book was held on August 3, 1913, and the last Meeting at Catawissa was held on June 13, 1915.

LAYING DOWN THE ROARING CREEK MONTHLY MEETING

All efforts by the author to find a copy of the minute laying down the Roaring Creek Monthly Meeting have failed to date. It is much more difficult to lay down a Monthly Meeting, which includes properties at Catawissa, Roaring Creek and Bear Gap, than in laying down a Preparative Meeting. Such an event requires action by the Philadelphia Yearly Meeting.

The author was shown a letter, dated September 20, 1918, written by Elizabeth Scatterthwaite to Ellen (Mrs. Grant) Beaver, who was the last clerk of the Roaring Creek Monthly Meeting, which read in part as follows:—"At the last Meeting of the Representative Committee of the Philadelphia Yearly Meeting of Friends the subject of the Roaring Creek Monthly Meeting being laid down was brought to the attention of the Meeting in a paper from the district, asking for advise for the proper care for the legal preservation of the property belonging thereto. The Meeting appointed a committee to take the subject under consideration I was requested, as one of the committee, to write to Thee and ask for copies of minutes dealing with this subject. Sign the copies as clerk and testify. Also tell us what property belongs to said Meeting laid down and what said members desire about it. Also what records you have and what efforts are being made to preserve these, - - -. I remain Thine. Elizabeth Scatterthwaite."

From the minutes of the Representative Committee of the Philadelphia Yearly Meeting it is believed that the above committee consisted of Horace Roberts, Benjamin F. Penrose, Myra Eves and Elizabeth Scatterthwaite.

The properties of the Friends Meeting at Catawissa and Roaring Creek were transferred to the same set of Trustees, on the same date, as the following record shows. Deed book 92, page 236, in the Court House at Bloomsburg, Pa., February 8, 1919. Griffith John, surviving Trustee for the Society of People called Quakers residing within the compass of the Roaring Creek Monthly Meeting, transfers the property at Roaring Creek, 1 acre and 32 perch, to Griffith John, William U. John, and T. Elwood Kester. Deed book 92, page 237. February 8, 1919. Griffith John, surviving Trustee for the Society of People called Quakers, residing within the compass of the Roaring Creek Monthly Meeting, transfers the property at Catawissa, one and one half acres to Griffith John, William U. John and T. Elwood Kester.

Both properties were transferred to Trustees of the Millville Monthly Meeting by deed signed on August 26, 1921, as shown in the records at the Court House. Deed book 96, page 371 records the Catawissa transfer and deed book 96, page 372 records the Roaring Creek transfer in identical terms. Both of these transfers were made under the terms

of an agreement called "Exhibit A", which was signed on June 20, 1921 and accompanied each of the above deeds.

EXHIBIT A. We the undersigned, Isaac Kester of Berwick, Araminta Kester, T. Elwood Kester and Mary Emma Walter, all of Catawissa, and Griffith John, William U. John, Rebecca A. John and Ruth H. John, all of Mickleton, New Jersey, do certify that we were all members of the Roaring Creek Monthly Meeting of Friends at the time it was laid down or discontinued for religious purposes, about the year 1918, and that it was the intention of the said Monthly Meeting to vest title to all real estate in individual Trustees of the Millville Monthly Meeting and their successors to be appointed by the said Millville Monthly Meeting, but subject always to the trust upon which the said real estate had heretofore always been held for the Roaring Creek Monthly Meeting of Friends. Now, therefore for the purpose of carrying out the said intent of the Roaring Creek Monthly Meeting of Friends at the time it was laid down as a religious meeting, we the surviving members thereto do hereby direct that Griffith John, William U. John and T. Elwood Kester, the Trustees in whom are vested the title to the properties now held in trust for the said Roaring Creek Monthly Meeting, be and the same are hereby authorized and directed to transfer the titles to all of the real estate, which they now held in trust for the Roaring Creek Monthly Meeting unto E. Truman Eves, C. Millard Eves, Bernice C. Eves and Alfred Reece, and their successors to be appointed by the Millville Monthly Meeting of Friends, to be held in trust for the only use and behoof of the said Society called Quakers residing within the compass of the Roaring Creek Monthly Meeting aforesaid, upon the same trust as said properties are now held by the said Griffith John, William U. John and T. Elwood Kester.

Signed June 20, 1921.

ISAAC KESTER
ARAMINTA KESTER
T. ELWOOD KESTER
MARY EMMA WALTER
GRIFFITH JOHN
WILLIAM U. JOHN
REBECCA A. JOHN
RUTH H. JOHN.

No mention is made of the property at Bear Gap, and it is assumed that it reverted back to the farm from which it was originally taken.

Several reasons can be given for the decline of the Quaker following in the Catawissa and Roaring Creek area. Many Quaker families moved away. Most of these migrated to Younge Street near Newmarket, Ontario, Canada, others went to Pelham, near Fenwick, west of Niagara

Falls, Canada, while some went to Short Creek, Ohio. The Quakers were looking for good farm land, and it is likely they found such land at these places. A Monthly Meeting was set up at Younge Street and at Short Creek, and Friends corresponded with these centers for years.

Another reason for leaving Catawissa and Roaring Creek, especially the latter, was the dwindling supply of land. After the Quakers opened up the "Old Reading Road" in August 1789, German settlers moved into the valley over this same road, and occupied the eastern end of Roaring Creek Valley. This reduced the land available for the Quakers.

A third reason may be found in the Quaker organization. When a man or woman married "outside of the Faith" it was the general rule to drop them from membership. This meant the loss of this family, and through the years, the loss of their children and their children's children. In the early years when the Quakers needed support and growth they were losing families. In later years they realized their mistake and changed the rule but much of the damage had been done.

The Friends now remaining in Columbia County are located in the Millville area where Preparative, Monthly and Quarterly Meetings are still held. The Meeting Houses at Catawissa and Roaring Creek stand silent today.

The Quakers in Roaring Creek Valley were a hard working, thrifty and God-fearing group of people who set up their meeting house in 1796, and spread their culture throughout the valley. The Germans who came after them were also a hard working, thrifty and God-fearing group of people, who set up their Union church in 1816, and spread their culture throughout the valley. We, the descendants of these groups should recognize and cherish the splendid heritage they have left us.

In closing this history of the Friends, it is fitting that we recall the words of Robert Barclay, who was writing about the Quaker Faith at the same time that George Fox was preaching and teaching. Said Barclay, "For when I came into the silent assemblies of God's people, I felt a secret power among them that touched my heart, and as I gave way unto it, I found the evil weakening in me and the good raised up".

BRIEF SKETCHES OF THE FRIENDS MEETINGS WITHIN THE VERGE OF THE CATAWISSA, ROARING CREEK AND MUNCY MONTHLY MEETINGS.

Note: As a general rule the Friends Meetings were named for the township in which the Meeting was located. If the name of the township was changed, the name of the Meeting was changed to match it. Thus Exeter Meeting in Berks County was first called the Oley Meeting because it was located in Oley Township. When Exeter Township was cut from Oley Township in 1742 the name of the Meeting was changed to the Exeter Meeting because the meeting house stood in the new township. There were a few exceptions as will be noted later.

MEETINGS WITHIN THE VERGE OF THE CATAWISSA AND ROARING CREEK MONTHLY MEETINGS.

CATAWISSA MEETING

As early as 1728- almost fifty years before the Quakers arrived, James LeTort, an Indian trader, in a letter to the Governor of Pennsylvania, called this region "Catawasse" which means "pure water" in the dialect of the Shawanese Indians. The minutes of the Exeter Monthly Meeting used the word "Cottowessey" from 1775 to 1796 when the Catawissa Monthly Meeting was set up and the present spelling of the word was used. Catawissa was originally located in Augusta Township until 1785 when Catawissa Township was created, so the Catawissa Meeting was not named for the township.

The Exeter Monthly Meeting minutes first mention Catawissa on May 31, 1775, when they had a request from Friends who reside near Cottowessey Creek for the privilege of holding an Indulged Meeting. This was granted and was continued until October 1787 when a committee from Exeter visited the region and agreed that the Friends meet alternate First-days at the homes of Job Hughes in Catawissa and Joseph Penrose at Roaring Creek. This was done and in December 1794 both Catawissa and Roaring Creek were granted Preparative Meetings. From this time onward Catawissa and Roaring Creek were closely related to each other.

William Hughes, a Quaker from Berks County, laid out a town along the Catawissa Creek during 1786 and called it "Hughesburg", but the name was later changed to Catawissa, probably sometime after 1796. (See page 40 for more details about this town). On September 15, 1787 William Hughes conveyed a lot 396 feet long and 165 feet wide, containing one and one half acres, on South Street, adjacent to his town plan to Moses Roberts, John Mears, Thomas Clayton and Job Hughes as Trustees for a Friends Meeting House and burial ground. No school

was provided on this lot so on July 20, 1797, John Mears conveyed Lot 48 of the town plan to Charles Chapman, Robert Fields, John Lloyd and Ellis Hughes as Trustees for a Friends school and to accomodate the school master. This lot fronted on South and Third Streets and was eventually sold to J. F. Pfahler on November 15, 1860.

The date when the Catawissa Meeting House was constructed is not definitely known. Historical markers and certain historical references give the date as 1775. However the Exeter minutes do not support this date, even though no direct reference to building a Meeting house is made in the minutes. William Hughes conveyed the Meeting house lot to the Quakers on September 15, 1787, twelve years after 1775, and they would hardly erect a Meeting house before they owned the lot. Again we note that Friends met in the home of Job Hughes in October 1787, which was continued in 1788. They would hardly meet there if a Meeting house was available. The minutes record on December 30, 1789 that John Mears stated "We will find a place to meet". This leads the author to believe that the building was erected during 1789 or 1790.

An Exeter minute of June 24, 1795 notes that Catawissa and Roaring Creek ask permission to hold a Monthly Meeting, and in October of the same year a committee from Exeter visited Catawissa and recommended that this request be granted. On November 2, 1795 the Quarterly Meeting of Philadelphia granted the Catawissa Monthly Meeting, to be composed of Catawissa, Roaring Creek, Muncy (Pennsdale) and Fishing Creek (Millville). The first meeting was held at Catawissa on April 23, 1796. In August 1799 the Catawissa Monthly Meeting set up the Muncy Monthly Meeting, composed of Muncy, Fishing Creek and Loyal Sock, with the first meeting held in October 1799.

Between 1801 and 1808 many Quaker families left Catawissa and moved to Younge Street near Newmarket, Canada, about 30 miles north of Toronoto, and to Pelham, about 15 miles west of Niagara Falls, Canada. Others moved to Short Creek, Ohio, roughly 15 miles northwest of Wheeling, West Virginia, and these migrations so weakened the membership that the Catawissa Monthly Meeting was laid down. On November 7, 1808 the Philadelphia Quarterly Meeting noted that it was desirable that Catawissa and Roaring Creek unite as one Preparative Meeting, and become a Branch of the recently established Muncy Monthly Meeting.

During 1814 the Roaring Creek Monthly Meeting was set up by the Muncy Monthly Meeting, composed of Catawissa, Roaring Creek and Berwick with the first meeting held on June 15, 1814. Catawissa, plagued with a small membership, laid down their Preparative Meeting in 1855, but continued as a member of the Roaring Creek Monthly Meeting until it closed in August 1917. It is possible that during the time following 1855, meetings were held at the homes of Friends in Catawissa.

During 1890 Mary Emma Walter (1841-1930), of Elysburg came to Catawissa and took care of the Meeting house and grounds. During the next 40 years she worshiped in her beloved meeting house, sometimes alone, sometimes with Friends. She was born September 4, 1841 near Elysburg and died March 24, 1930, at the age of 89 and rests with her Friends in the beautiful cemetery nearby.

The Catawissa Meeting house 30 feet front and 27½ feet deep, constructed of logs and protected with a good roof, is in fairly good condition, considering that it is at least 173 years old. A partition provided separate rooms for the men and the women, which was opened for services. Rough benches with backs and two stoves constitute the main furnishings. The building is located in a beautiful grove amid majestic oak and elm trees. A low stone wall separates the yard from the cemetery where the Friends rest in eternal peace.

The property is now maintained by the Borough of Catawissa, and consists of a beautiful shady lawn in which to rest and reflect on the past history of the Friends. Each year more people and more groups of people visit the grove to learn about the early history and the stories of this ancient and historic edifice, the oldest house of worship between Sunbury and Wyoming.

ROARING CREEK MEETING.

From early times Roaring Creek Valley and the creek that drains the valley were known as Roaring Creek. The Indians called the creek "Popomentang". Whether this name means Roaring Creek in the Indian dialect is not known. The valley was located in Catawissa Township when the Friends Meeting was set up, but since this name had already been used at Catawissa, the name Roaring Creek has been used from the beginning. The Meeting was therefore not named for the Township.

The first reference to the Roaring Creek Meeting appears in the Exeter Meeting minutes on October 31, 1787, when a visiting committee from Exeter suggested setting up a First-day Meeting alternately at the home of Joseph Penrose at Roaring Creek and at the home of Job Hughes at Catawissa. These were set up as Indulged Meetings.

On September 16, 1793, John Lee of Exeter Township, Berks County, conveyed to three Trustees, Casper Strawl, Isaac Wiggins and Nathan Lee (son of John Lee) one acre and thirty-two perch of land along the road between Roaring Creek (Slabtown) and Newlin, for a meeting house, school house and burying ground. The log meeting house, located on the east end of this lot was erected in 1796.

Catawissa and Roaring Creek were Indulged Meetings until December 1794 when they were granted permission from Exeter to become Preparative Meetings. As noted in the sketch about Catawissa, the

Philadelphia Quarterly Meeting in November 1795 granted permission to set up the Catawissa Monthly Meeting, composed of Catawissa, Roaring Creek, Muncy and Fishing Creek, with the first meeting held on April 23, 1796.

The Catawissa Monthly Meeting in turn set up the Muncy Monthly Meeting in August 1799, with the approval of the Philadelphia Quarterly Meeting. This Meeting was composed of Muncy, Fishing Creek and Loyal Sock. The migration of Quaker families from Catawissa to Canada and Ohio between 1801 and 1808 reduced the membership to such an extent that the Catawissa Monthly Meeting was laid down in November 1808 and Catawissa and Roaring Creek united as one Preparative Meeting and became a Branch of the Muncy Monthly Meeting in December 1808. This arrangement continued for six years until 1814.

As early as 1813 Catawissa and Roaring Creek complained that the distance was too great to attend the Muncy Meeting, and asked that a Monthly Meeting be established in their midst. On February 7, 1814, the Quarterly Meeting at Philadelphia agreed to establish a Monthly Meeting at Roaring Creek. The Muncy Meeting selected the name, designated that Roaring Creek hold their first Monthly Meeting on June 15, 1814, and noted that it be composed of Catawissa and Roaring Creek Preparative Meetings and Berwick Indulged Meeting. The Roaring Creek Monthly Meeting began in 1814 continued for 103 years before it was discontinued in August 1917. This is an outstanding record for this humble Meeting House.

The Roaring Creek Monthly Meeting consisted of the three Meetings listed above, but in April 1846 Shamokin was added and in 1850 these four Meetings began to be held circular each month at Catawissa, Roaring Creek, Berwick and Shamokin. The Berwick Meeting was laid down in July 1869, but the remaining three continued until 1917.

During the latter part of this period many meetings were held in private homes rather than at the meeting House. A Roaring Creek minute of October 14, 1868 notes that they propose to hold meetings at the homes of Mary Ann Cherrington (Mrs. Lawson Hughes) and Enoch Kester (husband of Ruth Ann who was a sister of Mary Ann) at Millgrove. Enoch Kester of Philadelphia, grand son of the above Enoch, told the author that he attended many of these home meetings which continued until the death of Ruth Ann in November 1901. He also stated that many meetings were held in the homes of the John family in Elysburg.

The Roaring Creek Monthly Meeting, including Roaring Creek, Catawissa and Shamokin (Bear Gap) was discontinued in 1917. The last minute in the minute book, dated August 19, 1917, makes no mention of laying down the Meeting, but notes that the \$500 on hand should be used to care for the grave yards. However on September 20, 1918,

Elizabeth B. Scatterthwaite, a member of the Representative Subcommittee of the Philadelphia Yearly Meeting, addressed a letter to Ellen (Mrs. Grant) Beaver, the last clerk of the Roaring Creek Monthly Meeting, asking for copies of the minutes dealing with the subject, what property was included, and what the members decided about it. The minute laying down the Meeting has not as yet been located.

The Roaring Creek Meeting House, constructed in 1796 has been in our midst for 167 years, a most remarkable record. The Roaring Creek Monthly Meeting, began in 1814 has served for 103 years. This is also a remarkable record, and one that should bring a glow of pride to all the citizens of Roaring Creek Valley.

Today the Roaring Creek Meeting house stands silent and serene, except for occasional meetings, reunions or burials, guarded by giant oak trees scattered over the lot. The log building, 36½ feet front and 30½ feet wide is in a fair state of preservation considering its age. A new roof was placed in May 1932 by St. Pauls Reformed Church of Numidia, under the supervision of Rev. A. Levan Zechman. The money came from a fund of \$1,500 raised by Lawson Lee, Mrs. Cherrington Kester and Ira George.

The log meeting house, like the one at Catawissa, is divided into two rooms, one for the men and one for the women, with a partition that can be opened for services. The furniture consists of rough benches, some with backs others with no back and a stove to heat the place. The cemetery partly surrounded by a stone wall is kept in excellent shape by the Millville Meeting. Here rests the remains of the Quaker families, from the earliest settlers in Roaring Creek Valley to the present time. According to the old cemetery map the west end of the cemetery was filled by 1855 and contains no head stones. The east end contains low head stones, as the Quakers were opposed to large and impressive markers.

Great credit must be given to the Valley Flower Club of Numidia for their untiring interest and work in cleaning and preserving the meeting house since 1949. In addition the Flower Club has awakened a new and growing interest, among the people of the region, in this venerable meeting house, the first House of Worship in Roaring Creek Valley.

BERWICK MEETING

Evan Owen, an English Quaker and a member of the Exeter Monthly Meeting, founded the town of Berwick about 1786, and named it for Berwick-On-Tweed, his native home in England. He also provided land for the site of the Friends Meeting House at Second and Mulberry Streets in the new town, which land was accepted by the Quakers as early as September 21, 1799, but the deed was not obtained until 1810.

On November 22, 1800 Friends of Berwick requested the Catawissa Monthly Meeting for the privilege of holding meetings for Divine Worship on First-day, signed by Aquilla Starr. This request was granted on December 27, 1800, and Berwick became an Indulged Meeting attached to the Catawissa Preparative Meeting. In 1808 Catawissa and Roaring Creek Preparative Meetings and Berwick Indulged Meeting became a Branch of the Muncy Meeting. A minute of the Muncy Meeting dated April 18, 1810 records that a committee secured title to the lots for a meeting house and school house in Berwick and asks that the deeds be recorded. The first meeting house was a log building which was later replaced with a brick building.

During 1814 the Roaring Creek Monthly Meeting was set up and included Catawissa and Roaring Creek Preparative Meetings and Berwick Indulged Meeting. In February 1823 the Quarterly Meeting at Philadelphia agreed to set up an Established Meeting at Berwick. The exact function of an Established Meeting is not fully understood, but the Friends Historical Library at Swarthmore states that an Established Meeting can be either a Preparative or a Monthly Meeting and can keep birth and marriage and such records which an Indulged Meeting is not authorized to do. After this time no request for permission to hold meetings was required.

The Roaring Creek Monthly Meeting in 1850 agreed to establish Preparative Meetings at Berwick and Shamokin, and following this the Roaring Creek Monthly Meetings for the next 20 years, were held circular at Berwick, Catawissa, Roaring Creek and Shamokin. During the latter part of the sixties the membership of the Berwick Meeting dwindled so that in July 1869 the Fishing Creek Half Yearly Meeting united with the Roaring Creek Monthly Meeting in the decision that the Berwick Meeting should be laid down and the Meeting was discontinued. After this was done Roaring Creek, Catawissa and Shamokin continued to hold Monthly Meetings in rotation.

In July 1874 C. B. Jackson suggested that the burying ground at Berwick become a public cemetery, but this request was refused. During 1876 Benjamin Hicks expressed a desire to rent the meeting house for school purposes, and on October 14, 1876 it was rented as a school for five months for a total rental of thirty dollars. In September 1881 the meeting house was rented to the school board for sixty dollars per year, and again in April 1882 it was rented for three years at sixty-five dollars per year. During January 1887, C. C. Evans wished to purchase the meeting house and lot, and in June 1887 the property was sold at public sale to Judge Charles C. Evans for \$1,850, who then erected a dwelling house on the lot.

SHAMOKIN MEETING

The Shamokin Friends Meeting House, located about 2½ miles south east of Elysburg, was named for Shamokin Township in which it was first set up, and is not to be identified with Shamokin Borough. In 1883 the name of the eastern part of the township was changed to Ralpho, while the name of the meeting was changed to Bear Gap, the name of a famous gap in the Little Mountain, at the south-east corner of the township.

The growth and strength of the Quaker faith in the township was due almost entirely to one family—the John Family. Griffith John Sr. who later became a Quaker minister, migrated from Wales to America in 1709 and settled in Chester County, Pa. about 1715. His son Griffith Jr. had one son and seven daughters and moved the entire family to Northumberland County about 1795. Griffith Jr. is buried in the Roaring Creek cemetery. Abia his son moved to Shamokin Township where he had a family of thirteen children, and is buried at Catawissa. Of his children Asa, Griffith, Reuben, Perry, Elida, Hiram and Jessie became active in the Friends faith in Shamokin, Catawissa and Roaring Creek. This was a most remarkable Quaker family and some of them became Quaker ministers.

The early Friends of Shamokin held meetings in Krickbaums grist mill on the Roaring Creek, and in October 1840 asked Roaring Creek Monthly Meeting for an Indulged Meeting to be held in a school house near the home of Asa John for a period of six months. Additional indulgence was granted and in December 1842 Shamokin asked to hold mid-week meetings alternately at the homes of Asa, Perry and Elida John. In November 1843 Shamokin Friends reported to Catawissa that they had no suitable place to meet, and to supply this need Asa John, on December 13, 1843, offered one acre of his farm for a meeting house and burial ground. This offer was accepted and during January 1844 Trustees for the lot were appointed and a committee was selected to provide a meeting house and enclose the burying ground. During this same year a frame building was erected as a meeting house.

During April 1845, Shamokin Friends informed Roaring Creek that “the time has arrived to establish the Shamokin Meeting”. Roaring Creek agreed to this and the first meeting was held on the first Sunday in September 1845. The Half-Yearly Meeting at Fishing Creek in January 1850 agreed to establish Preparative Meetings at Shamokin and Berwick, and also agreed at the same time to the plan of holding the Roaring Creek Monthly Meeting circular at Shamokin, Berwick Catawissa and Roaring Creek. When the Berwick Meeting was laid down in July 1869 the other three meetings continued to hold their Monthly Meetings in rotation.

The date when the meetings were discontinued is not known, but in 1906 Griffith John wrote that when the membership was reduced to

one family the Sunday meetings ended. During 1906 the meeting house was used as a Union Sunday School, called the Friends Grove Union Sunday School, attended by children and their parents. The meeting house was torn down about 1933 and only the burial ground remains. At the present time the burial ground is covered with weeds and should require attention and care.

MEETINGS WITHIN THE VERGE OF THE MUNCY MONTHLY MEETING

Note: The history of the Muncy Monthly Meeting and the First-day Meetings within its influence has only been touched upon in this report because this is essentially a history of the Catawissa and Roaring Creek Meetings, and the author must of necessity leave such a task to others more qualified, preferably to some one from the Millville Area. However in the following brief sketches the author has recorded such material as was noted in the Monthly Minutes, in the Inventory of Church Archives, Society of Friends in Pennsylvania and in other available material, including some help from Millville.

MUNCY (PENNSDALE) MEETING.

This name has caused considerable confusion, partly because it is sometimes identified with the Borough of Muncy. However it is believed there never was a Friends Meeting at the Borough of Muncy. The beautiful fertile valley, including the Borough and the region to the north, was named "Munsey" by the first settlers in honor of the Monsey Indians who once dwelt there.

Samuel Wallis, a Quaker from Maryland, came to Muncy Valley in 1768 and acquired a vast tract of land in this region, containing 7,000 acres in one body, which he called "Muncy Farms". This became a thriving Quaker colony and Wallis set up a log meeting house as early as 1791 in the area which became known as Penns Dale, located in Muncy Township, about three miles north of Muncy Borough, on Route 642, in Lycoming County. The Meeting was thereafter known as the Muncy Meeting and also as the Pennsdale Meeting. In time it was generally referred to as the Muncy Meeting.

The first mention of Muncy in the Exeter Monthly Meeting, is a minute dated October 31, 1787 which notes that Friends at Muncy request the liberty of holding a meeting on First-day. A committee of four men was appointed to investigate the request and report at the next meeting. A minute of May 28, 1788 notes that the committee appointed to visit Friends near Muncy regarding their request to hold a meeting report they are united in the belief that they be allowed to hold meetings in a school house near Carpenters home and if permission is granted,

a place more convenient should be sought for. Signed by nine people including Eunice Starr.

An Indulged Meeting was granted to Muncy and was continued until 1796 when a Preparative Meeting was set up by the Catawissa Monthly Meeting. In 1797 Joseph Carpenter conveyed three acres of land on which the meeting house was located, in trust for the "Society of Friends". The limestone building at Pennsdale was erected in 1799, and this building is still standing.

In August 1799 the Muncy Monthly Meeting was set up by the Catawissa Monthly Meeting with the approval of the Philadelphia Quarterly Meeting, to be composed of Muncy and Fishing Creek (Millville) Preparative Meetings and Loyal Sock Indulged Meeting. The first Monthly Meeting was held on December 18, 1799, and later alternated between Muncy and Fishing Creek for many years.

Due to the migration of many Quaker families from Catawissa to Canada and Ohio, between 1801 and 1808, it became necessary to lay down the Catawissa Monthly Meeting, and Catawissa and Roaring Creek united as one Preparative Meeting and became a Branch of the Muncy Monthly Meeting in November 1808. This arrangement continued until 1814, or a period of six years. However Catawissa and Roaring Creek complained that they had to travel too far to attend the Monthly Meetings, and asked that such a meeting be established nearer home. On February 7, 1814 the Quarterly Meeting at Philadelphia agreed to set up a Monthly Meeting at Roaring Creek, and this ended the association of Muncy and Roaring Creek for the time being.

During 1833 there arose a demand for a Fishing Creek Half Yearly Meeting and this was granted by the Philadelphia Yearly Meeting in 1834 and the first meeting was held in September 1834. This Half Yearly Meeting was composed of the Roaring Creek and Muncy Monthly Meetings and relations between the two regions were again established. In 1919 the name of the Fishing Creek Half Yearly Meeting was changed to the Millville Half Yearly Meeting, and since December 4, 1955 it has been known as the Millville-Muncy Quarterly Meeting.

The Muncy Monthly Meeting, at one time or another, served Pennsdale, Millville, Greenwood, Elkland and Pine Grove. Today the Millville-Muncy Quarterly Meeting serves Millville, Pennsdale and Elkland, while the Muncy Monthly Meeting is held irregularly at the homes of members, or at the meeting house.

MILLVILLE (FISHING CREEK) MEETING.

The name of this meeting was first known as Fishing Creek because the meeting was located in Fishing Creek Township. In 1799 Greenwood Township, which contained Millville, was cut from Fishing Creek Township, but the name of the meeting remained.

The first reference to Fishing Creek in the Exeter minutes at Arch Street, Philadelphia, is a minute dated May 26, 1794, which notes that Friends on the waters of the Fishing Creek request the liberty to hold a meeting for worship. On June 25, 1794 the minute states that a committee from Exeter visited Friends on the waters of the Fishing Creek and suggests that they be allowed to hold a First-day Meeting. The minute of July 30, 1794 notes that the committee agreed to the request of Friends at Fishing Creek and allowed them to meet in a school house near John Eves until a more convenient place could be found.

The Quarterly Meeting of Philadelphia, on November 2, 1795 granted Catawissa permission to set up the Catawissa Monthly Meeting to be composed of Catawissa, Roaring Creek, Fishing Creek and Muncy. About this same time Fishing Creek built their first meeting house in Millville and selected William Ellis, Thomas Ellis and John Hughes as supervisors.

In 1799 Fishing Creek was granted a Preparative Meeting by the Quarterly Meeting at Philadelphia. Fishing Creek asked Catawissa for a Monthly Meeting, and on August 24, 1799 the Catawissa Monthly Meeting agreed to set up the Muncy Monthly Meeting to be composed of Fishing Creek and Muncy, held alternately at each place. This was earlier sanctioned by the Quarterly Meeting on August 5, 1799, and this meeting, with certain changes, has continued down to the present time.

When many Quaker families moved away from Catawissa, it was necessary to lay down the Catawissa Monthly Meeting, and Catawissa and Roaring Creek became a Branch of the Muncy Meeting, as sanctioned by the Quarterly Meeting in November 1808. This relation continued for six years until 1814 when the Roaring Creek Monthly Meeting was set up. During January 1833, Roaring Creek proposed a Half Yearly Meeting be established at Fishing Creek to be composed of Roaring Creek and Muncy Monthly Meetings, and the first meeting was held in September 1834, as sanctioned by the Philadelphia Yearly Meeting. The first meeting house at Millville was replaced by the present one-story brick building in 1846.

During 1856 the name of the Muncy Monthly Meeting was changed to the Fishing Creek Monthly Meeting at Millville, and in 1893 the name was changed to the Millville Monthly Meeting. The name of the Fishing Creek Half Yearly Meeting was retained until 1919 when it was called the Millville Half Yearly Meeting. On December 4, 1955 the name was again changed to the Millville-Muncy Quarterly Meeting, the present name.

First-day meetings are still held at Millville, this being the only Friends Meeting held in Columbia County today. Millville Meetings have been held since 1794, covering a period of 169 years. This is a wonderful record, carried on by successive generations of the families

who first set up the Meeting, and should bring a feeling of satisfaction and pride to all the citizens of the entire region.

Summer Meetings are still held at Pennsdale and Elkland, but Catawissa, Roaring Creek, Shamokin and Loyal Sock have long since laid down their Meetings due to lack of Members. However Millville still carries out the great Principles of Faith set up by George Fox over 300 years ago.

PINE GROVE (LOYAL SOCK) MEETING.

This meeting was first known as Loyal Sock, named after Loyal Sock Township in which it was located. The meeting is now located in Eldred Township after that township was cut from Loyal Sock. Meetings were held on Quaker Hill, one and one half miles west of Warrensville, and about six miles north of Montoursville in Lycoming County. Before 1812 the name was changed to Pine Grove.

Pine Grove was first set up as an Indulged Meeting in 1797 by the Catawissa Monthly Meeting. About 1799 a one story meeting house constructed of stone, was erected on lands of Samuel Carpenter on Quaker Hill. In 1802 Samuel Carpenter conveyed three acres of ground adjoining the meeting house for use of the "Society of Friends", a portion of which should be used as a burial ground.

During 1821 Pine Grove was set up as a Preparative Meeting by the Muncy Monthly Meeting, and flourished for a number of years, but because of a lack of members, was laid down in 1829 by the Muncy Monthly Meeting. In 1937 the burial ground was sold by the Trustees of the Muncy Monthly Meeting, to the Quaker Hill Cemetery Company, a privately owned corporation.

GREENWOOD MEETING.

The Greenwood Friends Meeting was located about two miles northeast of Millville on the Rohrsburg Road not far from Greenwood. The meeting received its name from Greenwood Township in which it was located.

Greenwood was established about 1795 as an Indulged Meeting by the Muncy Preparative Meeting and was transferred to the Muncy Monthly Meeting in 1799, when that Meeting was set up. Greenwood Friends made an effort to become a Preparative Meeting in 1824, but were not successful.

The Separation among Friends in 1827 divided this Meeting into two small groups. The Hicksite Meeting was continued but the Orthodox Meeting was discontinued in 1831, but was revived in 1833 for several years.

A minute of the Muncy Monthly Meeting dated December 23, 1835, notes that because of the small number of members and the apparent

weakness of Greenwood and Fishing Creek, they wished to unite as one Meeting. A plot of ground, midway between the two neighborhoods was purchased for a meeting house, and David Masters and Thomas Mendenhall were appointed to receive title to the land. A later minute of the Muncy Meeting of February 17, 1836, notes that the Quarterly Meeting in Philadelphia concurs in the plan to unite into one Meeting and appropriates \$200 toward the building. A one-story frame meeting house was erected in 1836 and an acre of land was purchased for a burial ground.

Fishing Creek and Greenwood Indulged Meetings were merged in 1836 to form the Greenwood Preparative Meeting which later was laid down and established as an Indulged Meeting. Due to the scarcity of historical records and data the date when the Greenwood Meeting was laid down is not known.

The Greenwood Meeting House and lot was sold to Donald and Betty Miller in February 1955 for \$1,000. The building is now used as a garage, with an opening in the rear for entry, but the front of the building with an overhanging roof has not been materially changed. The cemetery, enclosed with a low concrete wall, is kept in excellent shape.

ELKLAND MEETING.

This Meeting was set up in Elkland Township, two and one half miles east of Shunk, in Sullivan County, along what is now Route 154.

During May 1804, the Muncy Monthly Meeting received a request from Friends in a new settlement in the Beachwoods, called the "Elklands" for the privilege of holding a meeting on First-day of each week at the home of Jessie Haines, until a house was prepared for that purpose. This request for an Indulged Meeting was granted for six months, with extensions made later. Prior to 1804 these Friends had traveled 20 miles to the Muncy Meeting at Pennsdale of which they were members.

In 1805 James Ecroyd granted a plot of ground to the Elkland Friends, and in the same year a one-story stone building was erected upon it as their meeting house. This Meeting was continued until January 1809 when it was discontinued and the building was used as a Sunday School. In 1816 the Meeting was revived, largely due to the efforts of Joel McCarty and his wife Ellen, who in 1819 became a Friends Minister.

During 1833 the Meeting was changed from an Indulged to a Preparative Meeting. About 1852 Thomas McCarty, son of Joel, donated one and one half acres of land for a meeting house and burial ground, and in 1854 a one-story white frame meeting house was constructed, which is still standing today. During 1938 the Meeting was laid down by the Muncy Monthly Meeting and the members were transferred to Muncy. Today services are held during the summer months only, under the supervision of the Millville-Muncy Quarterly Meeting.

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